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ABSTRACT

Papers presented at the Institute which were concerned with keeping of church archives are entitled: "St. Mary's Episcopal Church, Eugene, Oregon;" "Central Lutheran Church, Eugene, Oregon: A History;" "Mormon Church Archives: An Overview;" "Sacramental Records of St. Mary's Catholic Church, Eugene, Oregon;" "Chronology of St. Mary's Catholic Church, Eugene, Oregon: An Outline of Its Administrative History;" "Eugene First Baptist Church;" and "An Organizational History of the Central Presbyterian Church, Eugene." (Other papers from this Institute are available as LI 002962-LI 002963 and LI 002965 through LI 002976). (Author/NH)

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[CHURCH ARCHIVES; Selected Papers.]

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St. Mary's Episcopal Church

Eugene Oregon

1859 - 1964

Terry Abraham

St. Mary's Episcopal Church, Eugene
1859-1964

The Protestant Episcopal Church in the United States, with its self conception of being urban upper-class, was somewhat hesitant to join in the missionary impulse that scattered clergymen of all faiths across the continent, treading on the heels of the indian, the trapper, the hunter, and the first settlers. The tendency, established by tradition, was for the Episcopal Church to wait until a newly settled area had gained enough in church-going population to support a clergyman. In this way the early spread of the Church on this continent was slow; barely keeping up with the emerging urban centers.

In the early years of the nineteenth century, however, the Second Great Awakening, with its upsurge of evangelistic feeling, began to change the attitudes and conceptions of the entire country, creating a more militant and missionary atmosphere in the churches. The General Convocation of the Protestant Episcopal Church of 1820 saw the organization of the Domestic and Foreign Missionary Society as one aspect of the Church's work. (Albright, Raymond W., A history of the Protestant Episcopal Church, N.Y. McMillan, 1964, p.197) In 1835 the General Convocation decided that the whole body of the Church was the missionary society and reorganized their missionary activities under a Board of Missions. It became the policy to send out Missionary Bishops to organize and encourage the growth of the Church in the new areas. (Albright, p.215-216)

In 1853 a former Presbyterian minister, Thomas Fielding Scott, rector of Trinity Church, Columbus, Georgia, was elected Missionary Bishop of

Oregon and Washington Territories by the General Convention. Arriving in Portland in April of 1854 he began to visit the more populous and settled areas of his vast territory, which included parts of what is now Idaho. Upon his return he called his first Convocation of the clergy and laity of the Protestant Episcopal Church in Oregon and Washington Territory. Thomas E. Jessett in his article on Bishop Scott notes that the Bishop, in his address to the convocation, "stressed the fact that his aims were 'to strive at the earliest possible moment for settled Pastors;' 'to depend, under God, upon our own resources;' and to 'build neat and suitable churches where we and our children may regularly assemble for worship and instruction.' These aims reveal the limitations of the missionary strategy of Scott and the Board of Missions. Settled pastors require a population able to support them, and on the frontier with its scattered communities a more mobile ministry is called for. Scott recognized this in his later years, and so did the Board of Missions in 1865, when Scott asked for and received an appropriation to underwrite two missionary tours. But the missionaries so sent out soon settled down in the largest communities. The goal was always a settled ministry." (Jessett, Thomas E., Thomas Fielding Scott, Bishop of Oregon, Oregon Historical Quarterly, v.55, n.1, March 1954, p.49)

The early years of St. Mary's Church beautifully fit this scheme and the Bishop was greatly gratified. His first service in Eugene City, October 8, 1854, was attended by a large crowd in the temporary courthouse. (Clark, E.H., An historical sketch of St. Mary's Episcopal Church, St. Mary's Church Directory, 1922-23, p.1; the author of

Eugene's Early Churches, Lane County Historian, v.11, n.3, Fall 1966, p.44 states that this meeting was held in the County Clerk's Office Building which was constructed in 1853 and, as the oldest building in Eugene, it now resides at the Lane County Pioneer Historical Museum.) In 1855 the Bishop reported: "In Lane and Benton counties there are several families as well as individuals attached to our church, affording an opening, for a successful Mission. At Eugene City, by the kindness of Mr. Skinner, one of the town proprietors, we have been presented with a valuable site for Church and School or Parsonage." (Semi-centennial of the Protestant Episcopal Church in Oregon, 1851-1901, n.p. [1901] p.77) While the congregation of two families and three communicants (Clark, p.1) was developing the acre of ground that Skinner had donated the Bishop was organizing and expanding his clergy to cover the immense area of his jurisdiction. On Sunday, August 2, 1857, the Bishop ordained the Reverend Johnston McCormac, formerly deacon at the church in Oregon City. After his ordination Rev. McCormac was reassigned to Oregon City as Presbyter. (Proceedings of the annual convocation of the clergy and laity of the Protestant Episcopal Church in Oregon and Washington Territory, 1857, p.3, 11)

In 1858, Bishop Scott reported that Rev. McCormac's services had occasionally been extended to Linn City and Conemah. (Proceedings, 1858, p.6) In the same journal he noted: "I trust the arrangements are so far completed as to insure the building of a church at Eugene City, where there are several members of our church desirous of permanent services." (Proceedings, 1858, p.8) The church was soon completed for late in 1858 Rev. McCormac was assigned to the new church at Eugene

City. (Down, Robert Horace, Churches in the Willamette Valley [Chicago, S.J. Clarke, 1927] p.674) Almost all sources give the date of the beginning of Rev. McCormac's services as January 23, 1859 which is the date of the consecration of St. Mary's. It must be assumed that McCormac was appointed to the position before that date as, as we shall see, the Bishop speaks of him as being already in charge of the mission. His account of the ceremony, which follows, is also of importance because it establishes the date of the beginning of St. Mary's Episcopal Church in Eugene. This date was apparently questioned at the diocese level in the 1930's for the Journal of the Annual Convention of the Diocese of Oregon reports that St. Mary's was consecrated on January 20, 1859. (1933, p.2) Bishop Scott, who had officiated at the event, reported: "The next service of special interest was the consecration of St. Mary's Church, Eugene City, on Sunday, 23d January. In this service I was assisted by Rev. Johnston McCormac, the missionary in charge, and by the Rev. J.R.W. Sellwood. The church is a neat and appropriate building, erected mainly by the citizens. Services were continued for a week, and were well attended, especially on Sundays, when many were unable to gain admittance." (Proceedings, 1859, p.14)

In another account of the consecration the Bishop noted that "the instrument of donation and request to consecrate was read by S. Ellsworth, Esq., one of the building committee, and the sentence of Consecration by Rev. Johnston McCormac who, assisted by Rev. J.R.W. Sellwood (Deacon), read morning prayer." (Clark, p.1)

"Three weeks ago," the Bishop reports, "I visited this charge again, spending five days in various exercises; and on Sunday, May 22, four were confirmed. Two others were to have been presented, but were unexpectedly hindered. I was much gratified with the evidences of success attending the labors of the missionary. Eugene is a growing village, beautifully situated in the heart of a populous and thriving portion of the state, and is consequently a point of much importance to the Church." (Proceedings, 1859, p.14)

At the annual convocation of the following year the Bishop reported: "At Eugene City, the usual attendance is said to be good, and the number of communicants has increased. During the four days [of the Bishop's visitation], and especially on Sunday, the attendance was large, and one was confirmed. Now, that the remaining debt on the church is liquidated, with the removal of some other hindrances, I trust this congregation will enter actively into its own support and enlargement. In addition to the usual public services, Rev. Mr. McCormac conducts a Sunday School and Bible Class, and holds an occasional service in the neighborhood on Sunday afternoon." (Proceedings, 1860, p.6)

The majority of the information on St. Mary's during this period is directly based on the Bishop's own observations at his regular visitations. His concern with the financing of the individual missions reflects his overlying concern for the economic well-being of the whole territory under his jurisdiction. Even though he was concentrating his efforts in the comparatively well-populated trough that

stretched from Seattle to Eugene he was still attempting to spread too few clergymen over too large an area with too little in the way of financial support. Although the missions were not expected to be self-sufficient it was a goal that all aspired toward. Few missions in the nineteenth century reached it, however, having to rely on supplemental funds from the Board of Missions through the Missionary Bishop. (See Proceedings, 1882, p.12-13)

"On Monday, April 8, 1861 in St. Mary's Church, Eugene City, [the Bishop] ordained Rev. Thomas A. Hyland, Deacon, to the Priesthood, being assisted by Rev. Messrs. McCormac and J.F.W. Sellwood. This service was appointed for the preceding day, but the candidate was prevented by stress of weather from arriving in season." (Clark, p.2) E.H. Clark notes this as possibly the first ordination performed by Bishop Scott in Oregon, but as we have seen the Proceedings of 1857 has the Bishop reporting the ordination of Johnston McCormac in August of that year. (p.11) The ordination of Hyland was, however, the first ordination in Eugene. Although Thomas E. Jessett in his article on Thomas' brother, Peter Edward Hyland, states that Peter Edward "was too busy getting his family settled to go to Roseburg for the ordination of his brother, Thomas A., on April 8. The service was in the new Church, St. George's, and the Bishop was assisted by only two priests, the minimum." (Jessett, Thomas E., The Reverend Peter Edward Hyland: Founder of the church on Puget Sound, Historical Magazine of the Protestant Episcopal Church, v.37, n.3, September 1968, p.251) In an earlier article Jessett states that "Hyland was advanced to the priesthood April 8, 1861, in St. Mary's Church, Eugene." (Jessett, Thomas E., Thomas Fielding Scott, Bishop of Oregon, Oregon

Historical Quarterly, v.55, n.1, March 1954, p.56) About all we may assume from this is the probability that McCormac, as the only resident clergyman in that part of the valley, did participate in the ceremony.

It was about this time that Bishop Scott became "convinced of the necessity of using some clergyman on an itinerant basis. He appealed to the Board of Missions for funds to send two clergymen on a six months' tour. The Board approved, and McCormac and Fackler volunteered for these assignements.

"McCormac was assigned to southern Oregon where he held regular services at Roseburg [Hyland having gone to California in September 1861], organized a new congregation at Oakland, and visited Corvallis, Monroe, Grand Prairie and Cloverdale, before returning to his regular post at Eugene." (Jessett, Thomas Fielding Scott, p.63)

On July 14, 1867 Bishop Scott died while visiting in New York. He was fifty years old. (Batterson, Herman Griswold, A sketchbook of the American Episcopate; 1783-1883, Philadelphia, Lippincott, 1884, p.178) Memorial services were immediately held in Portland and the standing committee attended to the details of the district until a new bishop was selected. (Proceedings, 1868) In the more ordinary diocese the task of electing the new bishop would fall to the diocesan convention; a missionary bishop, however, was elected by the General Convocation. Benjamin Henry Paddock, Rector of Christ Church, Detroit, was nominated by the House of Bishops but declined; he was later elected Bishop of Massachusetts. (Batterson, p.270-271, 365) Benjamin Wistar Morris, forty-nine years old, and Assistant Minister of St. Luke's Church,

Germantown, Pennsylvania was consecrated Missionary Bishop of Oregon and Washington Territory on December 3, 1868 in Philadelphia. (Batterson, p.243)

The split between the high-church older Anglican tradition and the evangelical low-church faction of the Episcopal Church, brought to the forefront of the clergy's consiousness by the second "Great Awakening" in the early nineteenth century, was a major factor in the growing missionary sense of the church. By an unwritten agreement the two factions divided the field, which probably lessened the tensions and prevented a full-blown schism, by assigning the missionary functions of the church to the evangelical faction. As the territorial missions grew to more resemble the older, settled pattern of the East, the evangelical branch became more and more limited to foreign missions, such as China, Japan, the Middle East. (See Albright, chapters 13, 14)

To some degree the split was a function of the North-South dichotomy and is reflected in the different natures of the first two Missionary Bishops of Oregon and Washington. Bishop Scott, born in North Carolina and serving in the South until his consecration as Bishop (Batterson, p.178), may be considered as tending more to the evangelical form of the Episcopal Church although "he always referred to his position as 'conservative and catholic,' and he was strongly convinced of the validity of the Anglican position." (Jessett, Thomas Fielding Scott, p.45) Bishop Morris was born in Pennsylvania and served in that diocese until his consecration. (Batterson, p.243) (It must be emphasized that,

if Albright can be relied upon, the political turmoil of the Civil War barely rippled the already surging waters of the Episcopal stream, caught up in more churchly quarrels.)

This may explain, to some degree, the relative lack of church records that existed in the diocese until the arrival of Bishop Morris. The immediate impact was evident in the Proceedings of the convocation of 1869. In that year a separate parochial report was added to the journal. This was in addition to the information customarily given in the Bishop's formal address to the assembled convocation. The report for St. Mary's was as follows:

> Baptisms adult 1, infant 5, total 6
> Confirmations 4
> Communicants added 6, present number 23
> Sunday School teachers 6, pupils 35
> Marriages 1
> Burials 3
> Services twice each Sunday
> Number of families connected with the congregation 21
> Average attendance 35
> Collections and contributions: $29 37½; for salary $100; domestic missions $11 12½; total $140 50.
> The services of the church were first held in January, 1859, by Rev. J. McCormac.
> The church, was built in 1868 (sic), and consecrated, January 23rd, 1869 (sic).
> Property owned by the congregation: 4 lots and one church edifice.
> (Proceedings, 1869, p.39)

Information was annually presented by each parish and mission in the succeeding years. In 1870 there was considered enough information to present it in tabular form in addition to the individual reports. (Appendix B is a similar tabulation for the annual reports of St. Mary's Church.) There are, unfortunately, many blanks in the tabulation which limit its usefulness, the various reasons for this will become evident as we continue.

In 1872 at the annual convocation, Judge Mathew P. Deady reported, as chairman of the Committee on Incorporation of Parishes, the draft of the amendment to the laws of Oregon establishing the procedures for the incorporation of Protestant Episcopal Churches. Deady included in his report samples of the required forms for such an incorporation. This amendment to the church incorporation law was passed by the legislature on October 28, 1872 and was in effect for many years. The original law relating to the incorporation of churches, religious, benevolent, literary and charitable societies provided that "three or more of the officers or trustees, etc....may make, acknowledge and file articles of incorporation." (Deady, General Laws of Oregon, 1845-64, p.633, ss 2, passed October 24, 1864.)

The amendation of that act in 1872 as desired by Judge Deady merely allowed any one of the principle officers, trustees, etc. or more than one, to subscribe to the articles of incorporation except for the specifically designated Protestant Episcopal Church which still must have "three or more persons, wardens and vestrymen of a congregation or parish of the Protestant Episcopal Church of the United States, [to] make, acknowledge and file articles of Incorporation." (L.1872, p.127, ss 8) This version of the law persisted (1872, p.127, ss 8; H 3302; BC 5189; LOL 7004; OC 25-907; 1933 c.17, ss 1; OCLA 77-425) long past the pruning away of the other articles in the section, the remnants of which were repealed by Chapter 462, Oregon Laws 1941. It was not until 1957 that any more was done to ss 8 on the Protestant Episcopal Church, at which time the legislature eliminated all references to the Act of 1864 which had long been repealed. (1957, c.580, ss 104) Judge Deady, who started this entire excursion, never did

sufficiently explain why he wanted a law specifically providing for the incorporation of Episcopal churches; he had said at the time, however, that it was not convenient. (Proceedings, 1872, p.62)

Be that as it may, as time passed, Bishop Morris showed an increasing concern over the character of the records keeping in his diocese. In 1874 the required form for the submission of the Parochial Report was given in the Proceedings of the Convocation. (p.52)

In 1882 the Bishop in his annual address before the convocation noted that the Diocesan Missionary Committee had assigned two counties to each presbyter for the purpose of determining the total number of church members in the jurisdiction. Each clergyman was to seek out all baptised members of the church and fill out a prepared form listing their name, birthplace, and number of children (noting whether they are baptised or unbaptised, confirmed or unconfirmed). In addition all this information was to be transferred into a Diocesan register kept by the Bishop. (Proceedings, 1882, p.20)

In 1883 the Bishop again drew attention to this aspect of the rector's responsibilities and went on to discuss complementary duties that were not being discharged. "I desire here to call attention to a canonical provision in reference to communicants taking certificates of good standing in removing from one parish to another. Without this certificate no Clergyman is required to receive such communicants. It is very much to be desired that this canonical rule were more generally observed. It would save many persons from estrangement or ultimate separation from the Church on their removal into new places if this

requirement was complied with. But this is not quite all that is necessary. Sometimes persons holding these certificates settle where there is no clergyman living, and for want of knowledge on their part never become known to any minister of the Church. This difficulty is well remedied by a form of certificate, such as I have just received from a faithful and painstaking Rector in the Diocese of Pittsburg. The certificate is in duplicate form, and when separated in the middle one portion is sent to the proper Clergyman, or to the Bishop, and the corresponding portion retained for use by the communicant. This furnishes a double protection, and it would be well if it were more universally adopted.

"These careful provisions to keep a record of all members of the Church leads me naturally to say something about Parish Registers.

"Perhaps it may not be known to all that this also is a matter of canonical requirement. This canon on this subject reads as follows: 'Every minister of this Church shall keep a register of baptisms, confirmations, communicants, marriages and funerals within his cure, agreeably to such rules as may be provided by the Convocation of the Diocese, where his cure lies; and if none such be provided, then in such manner as in his discretion he shall think best suited to uses of such a register.

"'Every minister of this Church shall make out and continue as far as practicable, a list of all families and adult persons within his cure, to remain for the use of his successor, to be continued by him and every future minister in the same Parish.'

"I am sure that in many cases this positive and very important requirement is but partially complied with. I hear frequent complaints from Clergymen coming into our Parishes of the faulty and unsatisfactory condition in which they find the Parish Register, and of the difficulty, or impossibily (sic), sometimes of knowing from the record who and where his people are. One great mistake, I think, is often made in beginning these records in some little book that is easily mislaid or lost, and then going on perhaps with a second, which in time goes the same road. All such trifling affairs should be scrupulously eschewed from the first, and a substantial, good-sized, well-bound book provided at the beginning of every Parish, into which all its history and records should go, with a spirit of carefulness and punctuality equal to that of the most exact and methodical accountant in a bank or counting house. Such a book would last for generations and become in time an invaluable heritage to the Parish. In close connection with this matter of a well-kept Parish Register comes that of preserving our own Diocesan Journals. This, I think, should be done by or for every Parish. Every vestry room or Rector's library should have as part of its furniture a complete file of the Journals of the Diocese, and consequently the history and progress of its own Parish from year to year. Occasions are constantly occurring when these things are needed for references and I cannot understand how a Clergyman is willing to go on year after year after year without preserving these records of his own work. If there are frequent changes in the Rectorship, so much the more need for the preservation of its history." (Proceedings, 1883, p.33-35)

In 1886 Bishop Morris was again compelled to comment on the records-keeping practices of his flock: "In spite of all that has been said

upon the subject of correct and full records in the parish Registers, and the importance of preserving copies of the Convocation Journals, in each parish, Clergymen coming into the place of those who have removed, bring the same complaint of the deficient and most imperfect character of these records, and generally the absence of every Journal of the Convocation from the first to the last. They are thus left to hunt up the past history of their parishes and find out their present standing and condition in the best way that they can. I know no remedy for this state of things, in the case of those who regard the preservation of these records as a matter of indifference, and have no respect for their own canonical obligations.

"And here I would beg the clergy now, to do what is in their power to preserve and put on record the history of their parishes, as completely as possible up to the present time. This will involve the expenditure of some time and labor, but I think it will be time and labor well employed. These histories should be fully copied into the parish registers, where they could be added to and enlarged from time to time as occasion should require. The Journals of the Convocation and the files of the Spirit of Missions, will furnish the best, and almost the only material for these histories, and whoever will collect and arrange this material, and put it in available shape, will do a very proper and desirable thing for his parish." (Proceedings, 1886, p.32)

Daniel B. Stevick in his book on Canon Law notes that the Parish register requirement is more than an administrative device, it "is largely a record of names, names given individually in baptism and names representing people in their interrelatedness (godparent, marriage partner, transfers from another cure) and their significance before God and in his Church.

Implicitly, the recording of the generations in a parish register is a token of the Christian sense of history and human worth." (Stevick, Daniel B., Canon law: a handbook, N.Y. Seabury, 1965, p.189)

When Oregon was organized into a diocese the constitution and canons adopted by the annual convention included provisions for registers, parochial reports, and the removal of communicants from one parish to another; all supplemental to the constitution and canons promulgated by the General Convention of the Protestant Episcopal Church in the United States. (See Journal, 1890, p.79,86; Stevick, p.135,146)

Although records of Baptisms, Confirmations, Marriages and Burials were being kept at St. Mary's since 1859 it was not until after the Bishop's pleadings that they were completely and fully kept with an historical account of the parish.

The social life of the congregation, although not the most important factor of church life, despite the Bishop's annual protestation against unseemly fund raising events, were but slightly treated in church publications until later when they had developed into special interest groups. However, the newspapers did mention an occasional gala affair as "on a certain festive night in February, 1869, the ladies of St. Mary's Episcopal Church gave an entertainment of tableaux, charades, recitations, and songs." (Historical Records Survey. Oregon. Old Times with Lane County pioneers, [1939, p.4])

The Bishop's Address to the Annual Convocation of 1870 contained several references to Saint Mary's: "The Rev. Johnson (sic) McCormac, the oldest resident Clergyman in this Mission, removed in April last, to the juris-

diction of Bishop Whitaker, and is now stationed at Gold Hill, Nevada. He had labored long and faithfully in an isolated part of this Diocese, and though he has gone to a field requiring equally hard and patient toil, he will be cheered and encouraged by the nearer presence of his Bishop, and other brethern. We shall miss his outspoken earnestness in our counsels, while we wish him God speed in his new field of labor. [The Rev. A.L. Parker, Rector of St. Mary's 1887-1888 noted about McCormac: "The first missionary left April 1st, 1870 having laid the foundations so deep and firm that years of neglect and dissension could not upturn them." (Anderson, A.P., History of St. Mary's, 1883, p.10)] The Rev. Mr. McManus, of Arkansas, came to Eugene City a short time before Mr. McCormac's resignation, and opened a boy's school in the building recently purchased by us for that purpose, officiating on Sundays in St. Mary's Church. Not meeting with such success in his school as would warrant the removal of his family to this State, he returned this summer to his home in Arkansas. Since that time there have been no services at Eugene City, except on last Sunday, when the Rev. James Sellwood officiated in the morning and evening." (Proceedings, 1870, p.17)

In 1865 or 1866 Mrs. Eugene Skinner had suggested that land be bought in Eugene for the purpose of a Diocesan school. (Clark, p.2) The Bishop, in his address, gives a description of this property and the terms of its purchase. "The ground and houses known as the "Cornelious property" in Eugene City has been purchased for $1200. Six hundred dollars of this were paid by the citizens of Eugene, and three hundred dollars were paid

by the Bishop. The remaining three hundred dollars will be due from him the first of January next. This property consists of four acres of ground, with a garden and orchard, a dwelling house and school house, and will be a valuable aid to Church work there, in time to come." (Proceedings, 1870, p.27)

The departure of both McCormac and McManus left the parish without a regular presbyter. St. Mary's became dependent on the occasional services provided by Rev. James Sellwood and presumably a lay reader. The parochial report of 1871 -- although not formally presented it did appear in the tabulation -- indicated that there were 20 members of the church and that $17.00 had been collected from the congregation. The lack of a pastor was greatly felt and a missionary convocation was held in Eugene in April 1872 to reach a decision on the needs of the many vacant parishes, including Eugene City. The decision of the convocation was to provide alternate Sunday services. (Proceedings, 1872, p.28) The parochial report of that year, again presented by one of the laymen, notes: "All the interests of the parish have been promoted by semi-monthly missionary services of the past few months, and the people are anxious for the settlement of a pastor among them." As illustration of their sincerity in making this request they add: "The church lot has been enclosed with a neat fence, the vestry room papered and painted, and the church otherwise repaired and improved." (Proceedings, 1872, p.47) The Bishop, echoing the anxiety of the parishioners in his Annual Address, and evidently speaking for a wider audience than his own diocese (a clerical advertisement, so to speak) notes in 1873: "...the church, dwelling-house and school-house, with four acres of ground, of St. Mary's Parish,

Eugene City, with eighteen communicants" (Proceedings, 1873, p.2) as being vacant. He also speaks of Rev. J.R.W. Sellwood as "our 'Missionary at Large'...who has given his services during the past year to Salem, Jefferson, Eugene City..." (Proceedings, 1873, p.3)

The parochial report of St. Mary's Church for the year ending August 31, 1874 was prepared by the Reverend James E. Hammond. "The present missionary took charge...January 1, 1874. Of the congregation that once was, only a few were found to remain. The Sunday School is altogether the work of the last seven months.

"The rectory has been put in a habitable condition. The available timbers of the school house located near the Rectory, have been transferred, and a very neat and substantial school building - 28 X 44 - now stands on the church lot. The cost of this work, exclusive of gratuitous labor - wherein the first warden deserves honorable mention - has been about $300. Contributions in lumber and money about $50. An effort will be made to pay the debt ere another report is rendered.

"An occassional service has been given at Monroe, and a monthly service is maintained at Roseburg, and also at Oakland. At the latter place a church building is much needed." (Proceedings, 1874, p.36)

In 1875 the Parochial report was presented by Dr. H. Ellsworth, Secretary of the Vestry, as Rev. Hammond had moved on to Pendleton. In 1876, Dr. Ellsworth, as Acting Secretary, reported: "In April 1875, Rev. J.E. Hammond removed from this Parish, and since then we have had church services but twice, each time by Bishop Morris. Since Convocation, but once, in January last by the Bishop, Saturday eve and twice Sunday following, with Holy Communion - contribution $5.75.

"The $60 is for rent of church property, but it has been necessary to apply it to pay off a debt incurred in rebuilding the Parish school building.

"It should be stated that some three or four of our church families have removed to the country, some 12 or 15 miles from town, but being nearer here than any other Parish I still count them as with us.

"Under the circumstances we have found it nearly impossible to keep up the Sunday School, and have had but very few since Mr. Hammond left us." (Proceedings, 1876, p.35)

Dr. Ellsworth also commented on the passing in January of that year of Mr. S. Ellsworth who had long been an active member in church activities. He was Lay Deputy to the Annual Convocations on a number of occassions, and he had served on the original building committee and officiated at the consecration service in 1859.

1877 also passed without benefit of clergy at St. Mary's. Bishop Morris reported his concern in August at the convocation: "Eugene City and Roseburg, in the southern part of the State, have been vacant for several years. The former place is steadily growing in importance, and now that it has been made the seat of the State University, is a field of more than common interest and promise. By our system of 'Missionary appointments' I have been enabled to have quite frequent services at this place, and in a small measure supply the need of a settled minister. We have a church and school house, with large grounds, and a dwelling house and four acres of lands. With the ordinary stipend from the Board, it would give a single man, or a married man with a small family, a fair

support. But years of correspondence and inquiry have so far failed to secure such a person, and this fair field, in the very garden of our beautiful valley, still lies fallow." (Proceedings, 1877, p.15)

Dr. Ellsworth, as Acting Secretary of the Parish, adds his voice to the plea: "We have placed a good, new foundation under the tower of the church, a repair much needed. There is considerable inquiry among the people as to Church services in the future, but, under the circumstances, of course, no definite answer can be returned." (Proceedings, 1877, p.37)

"During the interregnum between the going of Mr. Hammond and the coming of Mr. Wells, his successor, the church, by removals and from other causes, seems to have reached a very low state. Sometime in the summer or fall of 1878 [Spring, 1878 (Clark, p.3)] Mr. Wells was appointed by the Bishop, missionary for St. Mary's and other points. With characteristic energy he threw himself into his work, and very soon the church gave signs of life. The first recorded official act of Mr. Wells was on July 3, 1878; just when he resigned the mission is not recorded. He seems to have taken charge of what the Bishop regarded as a more important work at Walla Walla, sometime in the spring of 1879, so that he had charge of the mission less than a year. But though his ministration was a short one it was a most creditable one for him. His teaching was thoroughly churchly and his zeal admirable, and no man has left a better memory behind him than did he." (Anderson, p.7; quoted without attribution by Walling in The Illustrated History of Lane County, Oregon; Portland, Walling, 1884, p.423) In 1892 Rev. Wells was consecrated Bishop of Spokane.(Clark, p.3)

Between May and October of 1879 the Rev. David J. McDonald, D.D. was in charge of St. Mary's Mission. (Clark, p.3, Anderson, p.11)

On the first of February 1880 Rev. A. Peyton Anderson took up residence at St. Mary's. He is the first rector of St. Mary's to leave any kind of a real record of his experiences. On retiring from St. Mary's to go to St. Paul's Parish at Oregon City in April, 1883 he wrote a history of the parish into the Parish Register just as the Bishop had suggested in the year previous (see above). The Parish Register appears to have been started earlier but it is difficult to determine when as the earliest entries -- from 1859 -- appear to have been copied in from another book. In any event Anderson's account of the early history of St. Mary's was used, almost word for word, in Walling's Illustrated History of Lane County (1884) but Walling deleted the interesting sections involved with Anderson's own ministry. "On taking charge of the mission, the missionary found the church very much out of repair and its interior presenting a most unchurchly appearance. There were no sidewalks on the street, or any leading from the gate to the church. To reach the church, therefore, especially on dark and rainy nights, was a serious undertaking. The roof of the Church was so rotten that it leaked almost like a sieve. A new roof has been put on, good sidewalks have been constructed, and, at different times, such improvements have been made on the interior, that the Church is really attractive on the inside. The old and ragged carpet, made up of odds and ends, has been replaced by a handsome carpet, the gift of Mrs. Brown, of St. Mary's School, Benincia, California, the wretchedly uncomfortable old benches have been discarded and their places filled with thoroughly comfortable ones, and a new and handsome stove has replaced the old and worn out one which formerly stood in the aisle, the

lighting of the Church has been much improved, and the whole interior beautified greatly with a coat of paint so that it hardly seems like the old building that it was. When the missionary took charge of the mission there were unpaid bills which have all been paid; and he leaves no debt behind." (Anderson, p.8) "At his coming the missionary found the church membership out of harmony. All that, he is thankful to say, is of the past. And, as he believes, there is a better state of feeling existing and a stronger and more intelligent affection for the church than he found at his coming." (Anderson, p.9)

He goes on to discuss the barriers to his work, the necessity of providing services to Roseburg, Oakland, and Junction City and the fact that removals and deaths have always exceeded the newcomers to his church. "With a grateful heart for all of God's mercies, and an earnest prayer for the future prosperity of this mission which has been the object of his anxious care, the writer signs himself The retiring missionary, A.P. Anderson. Apl. 23rd 1883." (Anderson, p.9)

The spring and summer of 1883 saw the residency of Rev. Walter Marvine of Connecticut who subsequently moved on to the diocese of Colorado. According to E.H. Clark this was on account of his wife's health (Clark, p.3) byt Rev. A.L. Parker says "the parishioners made it disagreeable for his wife..." (Anderson, p.11) which amounts to the same thing.

Between fall, 1883 and April 26, 1886 the Reverend Octavius Parker was presbyter. "He did excellent work," noted his successor, the second Rev. Parker. "The present rectory was built by him out of the proceeds of the sale of the Cornelius School property on the Butte and from the

sale of two of the four lots on which the church was originally built. In 1885 he records 33 communicants being the highest number reached since 1858, $200 was paid that year for salary and $290 for improvements. One thing we note for the benefit of those to come after us. Since the time of the first missionary the congregation has been almost devoid of men being chiefly widows and at no time has it been free from dissension. Consequently during the last twenty years it has had eight ministers whom it has designated 'Cranks' and whose combined tenure of office has been nine and one sixth years. The church was supplied by a lay reader [Professor B.J. Hawthorne of the Department of Philosophy of the University who was presented with a handsomely bound Prayer Book and Hymnal as a slight testimonial from a grateful congregation (Clark, p.3)] until my arrival Jan. 16th, 1887. From my arrival till the organization of the parish June 1st a committee insisted on controlling the rector and managing all church matters. The[y] even withheld the Canonical collections until the bishop at his visitation of confirmation asked for their delivery." (Anderson, p.11)

Rev. Anderson had casually mentioned ssension in the church, although he implied it was within and among the congregation solely and that he had been successful as a peacemaker. It is interesting to note in this connection that Rev. Octavius Parker, who has not left any word of his activities, upon leaving St. Mary's had volunteered to go one of the more isolated missions of the church at Anvik, Alaska. In 1888 he made report of his journey which has only recently been discovered in the files of the church archives. (Parker, Octavius, Journey from San Francisco...to Anvik, Alaska, taken at a time when a direct journey was impractible (sic), (1888) edited by John E. Sunder, Historical Magazine of the Protestant Episcopal Church, v.34, n.4, December 1965, p.333)

A.L. Parker, however, took the Bishop at his word and set down for his successors the history of his service. He corrected errors in Rev. Anderson's account, which had been continued by Walling, and, as we have seen, added his own comments totaling several more pages of manuscript. His other comments on conditions as he found them are also of interest. "The first vestry was elected April 9, 1860, from this time till 1875 a vestry was elected. But, strange to say, it was only a vestry in name since there was no parish organization, the church property remaining in the hands of the bishop solely. The ladies guild was organized Aug. 10th, 1860 and the records show that it has always been a thorn in the flesh until Dec. 1st 1887 when on refusing to comply with its Constitution it was disbanded by its Rector who was also ex officio president. From resolutions of vestry, passed January 14th, 1861, it appears that no stated salary was raised for the first missionary but a committee was appointed to endeavor to raise two hundred dollars yearly. But the minutes of 1862 shew (sic) that only one hundred and twelve dollars was raised. At no time, in the history of this church, till the end of 1886 has more than two hundred dollars been paid towards the clergyman's salary, at least all the records I have seen state this, and oftentimes it has been much less. The number of communicants varied from twelve to twenty-three, the maximum being for 1869." (Anderson, p.10)

"On June 1st 1887 this Church was organized for the first time into a parish and admitted as such to convocation. Bp. Morris deeded all the church property to a corporation known as The Rector, Wardens, and Vestry of St. Mary's Parish, Eugene City. For the first time in its history it became an independent parish and received no outside aid. The old

School house - formerly on the Cornelius property - has been placed under the same roof as the Church and neatly furnished. In fact - the parish building is like a new building having been repainted outside and the whole interior remodelled - new floor having been put down in the large room &c. The Church has been greatly improved.

"The rector has resigned to accept St. Luke's Parish, British Columbia Diocese. Said resignation and acceptance are to come into effect June 6th next.

"Dated May 8th
1888 (signed) A.L. Parker

"P.S. The above facts have been gleaned from various records but chiefly from the private record of the first missionary and the journals of the Convocation. Twenty-one of which, for as many different years, have been collected & handed over to the vestry by the rector.
A.L. Parker." (Anderson, p.11-12)

Reverend William Lund officiated at a few services between Rev. Parker and Rev. Loveridge, who arrived May 1, 1889, simultaneously with the organization of Oregon as a Diocese. (Clark, p.4)

The Rev. Daniel Edward Loveridge, "the most beloved of all the rectors of St. Mary's" (Williams, Irena Dunn, Reminiscences of early Eugene and Lane County, Oregon. Eugene, n.p. 1941, p.27), was a presbyter from 1889 to 1907 and during this time he personally built many of the sanctuary and choir furnishings himself as he was very handy with tools. (St. Mary's Episcopal Church, Eugene Morning News, May 3, 1936, p.11)
"On Easter April 18, 1897 there were large congregations at all the services, the Knights Templar attending in a body in the evening. An

event of special interest...was the presentation of a hand carved wooden altar by the rector to the congregation. This altar is presently being used at St. Mathew's Mission, Eugene. (Clark, p.4)

"In the spring of 1889, the first [Young People's Society of Christian Endeavor] in connection with the Church of Oregon and probably on the Pacific Coast, was organized in St. Mary's Church, Eugene, with about eighteen members, Miss Anna Underwood, now teacher in Tacoma, was leader in the organization. This society has at present about thirty or thirty-five active members, and about half that many associate members, and is doing very effective work. It has been an instrument for great good to the parish ever since its organization.

"There is also connected with the parish a Junior Society conducted by Miss Mabel Straight which was organized in the fall of 1892. This society is also producing good results." (Oregon Churchman, v.7, Fourth Series, n.72, February 1895, p.1-2)

A Missionary Convocation in Albany, October 21, 1891 featured an address by Rev. Loveridge "upon the youth, unchangeableness and quietness and stability of the Episcopal Church in the United States, teaching, guiding and controlling true religious thought, in spite of all that can be said to the contrary. Pointing the way and so well and quietly that other bodies are actually following her lead, particularly in public worship and decoration of churches and ecclesiastical architecture. What the speaker could remember in his own lifetime of the changes which had taken place in these matters in the religious bodies around us, proved his well put and truthful statements." (Oregon Churchman, v.3, Series Four, n.37, November 1891, p.3)

Reverend Loveridge resigned in the spring of 1907 to his small farm in Glenwood near Eugene where he died November 12, 1908 at the age of 84. (Clark, p.5) During his incumbency of twenty years two other events were prominent. One is the confirmation of Miss Ada Sharples by Bishop Morris April 14, 1893. Miss Sharples was the great-granddaughter of Bishop Henry U. Onderdonk of Pennsylvania who had confirmed Bishop Morris fifty-one years previous in St. John's Church, Bellefonte, Pennsylvania. (Clark, p.4) Miss Sharples was also influential in the gift of an oak baptismal font to St. Mary's by the Sunday School of the Church of Our Savior, West Philadelphia in 1874 or 1875. (Clark, p.3)

The other major event of Rev. Loveridge's tenure was the building of the new church at the corner of 7th and Olive. The cornerstone was laid May 31, 1899 with full Masonic ritual, Judge Cleland, Grandmaster of the State of Oregon, presiding. On December 10, 1899 the Bishop consecrated the new building. (Clark, p.4) The new church was "made possible by the generosity of Mrs. Hanchett, wife of Dr. Hanchett, the town's first physician." (Moore, Lucia W., The story of Eugene, N.Y. Stratford, 1949, p.33)

Reverend Johnston McCormac, St. Mary's first resident rector, died in Portland in 1907 at the age of 82. (St. Mary's Episcopal Church, Eugene Morning News, May 3, 1936, p.11)

The growth of the church, which culminated in the new building, did not abate but continued to grow as Eugene (no longer Eugene City) grew in population. In 1938 a new church, larger than the old, was built and consecrated on the corner of 13th and Pearl. But the congregation kept growing and in the fifties St. Mary's began to build smaller subordinate

missions out towards the suburbs instead of rebuilding a larger church in the downtown area. However a new parish hall was added to the older structure and dedicated in August 1957. The suburban missions, St. Thomas' in 1958 and St. Mathew's in 1959, did relieve some of the pressure on the main church. The administrative and financial responsibilities were released when both became Diocesan Missions in January 1960. In 1962 the Rector of St. Mary's commented on the utility of this scheme: "It has been the policy these last ten years to establish parochial missions. One of the purposes has been to reduce the load on the physical plant here at St. Mary's to the point where there would be adequate space for all parish activities. However the establishing of missions has not accomplished this particular result. We have more communicants in St. Mary's now than when the first mission was started. In 1962 the Rector and Vestry still worked on this premise and purchased a three acre site at 39th and Hilyard Streets for the purpose of starting a new mission in South Eugene.

"With the growth of the city and the growth of the parish and an increase in the number of attendants at services, we are growing beyond the limitations of this plant, and that lack of space is impeding our progress.

"We must give serious consideration to the possibility of acquiring a new site and developing an adequate complex of buildings for the future life of our Church in the University Community." (St. Mary's Episcopal Church, Eugene, Annual Report, 1962, Rector's report)

In April 1964 the new Church of the Resurrection was organized and soon after land was purchased at Warren Road and Bailey Hill Road in antici-

pation of future needs in the west part of Eugene. On the first of January 1965 the Church of the Resurrection also became a Diocesan Mission. (St. Mary's Episcopal Church, Eugene, Annual Reports)

Although all of these problems still exist, and perhaps exist in greater numbers, the rector's earlier call for a new physical plant to replace St. Mary's has not yet been answered, nor has a new mission grown on the Bailey Hill property. The church is now at a crossroads between consolidation and growth or lateral expansion and growth. But while they wait for the decision as to the best course, and wait for the financing no matter which course they choose, the growth is going on still.

APPENDIX A

Rectors of St. Mary's

1858		Johnston McCormac	1	April	1870
1870	April	Daniel McManus		June	1870
1874	1 January	James E. Hammond		April	1875
1878	Spring	Lemuel H. Wells		Spring	1879
1879	May	David J. McDonald		October	1879
1880	1 February	A. Peyton Anderson	23	April	1883
1883	May	Walter Marvine		September	1883.
1883	October	Octavius Parker	26	April	1886
1887	16 January	A.L. Parker	6	June	1888
1888	June	William H. Lund		April	1889
1889	1 May	Daniel Edward Loveridge		June	1907
1907	1 July	Philip Kemp Hammond	15	March	1914
1914	18 March	Edmund Trew Simpson	1	September	1915
1915	October	Alfred Wilson Griffin	11	September	1916
1916	17 September	Edward Huntington Clark	25	December	1916
1918	1 March	Frederick George Jennings	1	September	1930
1930	September	Howard Russell White	15	September	1939
1939	15 September	Ernest Bartlam			1953
1953	1 May	Perry Smith	6	August	1957
1957	28 October	Osmund Steen Whiteside	1	August	1963
1964	20 January	Don B. Walster			

APPENDIX B

	Adult Baptisms	Infant Baptisms	No. Confirmed	Comm. added	Communicants	S.S. Teachers	S.S. Pupils	Marriages	Burials	Sunday services	Other days	No. of families	Average attendance	Salaries	Parochial purposes	Diocesan purposes	Missions	TOTAL
1869	1	5	4	6	23	6	35	1	3	100		21	35	$100.00	$29.375		$11.125	$140.50
1870			1		20	6	30	1	1					200.00	25.00		2.00	227.00
1871					20											$11.00		
1872	1	4	1	1	18					16	4	8	50	60.00	188.63			248.63
1873	1		1	3	18					24		10	40	137.38	106.00	8.25	3.00	254.63
1874		2			12	4	26	1	1	54	6	12			71.65	2.50		74.10
1875	2	2			15	3	20		6	36	4	25	45	56.50	250.00	12.75		319.25
1876					14					2	1	20			50.00	5.75		55.75
1877		1			12					10	4	16	50		90.00		42.38	132.38
1882		1			20	5	40		1	68	14	25	55	104.80		69.80		180.40
1883				1	21	4	40		2	66	14	20	75	107.80	208.15	29.65	14.00	350.60
1886	1	7	6	6	29	6	50	2	1									
1887	4	3	14	14	56	6	96		3	43	29	35		91.10	156.00	7.65	3.55	258.30

(Proceedings of the convocation of the clergy and laity of the Protestant Episcopal Church in Oregon and Washington Territory)

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Central Lutheran Church, Eugene, Oregon: A History

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February 19, 1970

Central Lutheran Church, Eugene, Oregon --A History

Part I: Norwegian Missionaries in Oregon

Central Lutheran Church, Eugene, Oregon began its ministry to Eugene Norwegians in 1904 as the Trinity Scandinavian Evangelical Lutheran Church of the Norwegian Synod of the Lutheran Church in America. Both its local history and its record's keeping practices reflect its roots in the Norwegian branch of the Lutheran church in America.

The Lutheran faith was brought to America by several ethnic groups, each one changing its expression of the basic faith to fit into its respective national origins. Today elements of German, Norwegian, Swedish, Danish, and Finnish branches still exist in the present synods.

The organization of the Lutheran church in America into Synods began in the 1700's. These synods were formal groupings of churches from compatible ethnic backgrounds, holding the same beliefs and engaging in similar religious practices. As such, the synod was and still is perhaps more of a "Spiritually unifying" and advisory body than a dictatorial governing body. In the Norwegian synods, even today, the synod and the next smaller unit, the district, stand as certifying and advisory organs. Their standards for record keeping are merely suggested, not imposed on member congregations.[1] As a result, records of Norwegian churches are not always carefully kept, making historical searches difficult.

In order to fully understand the development of Central Lutheran Church, a brief overview of the development of the Norwegian branch of the Lutheran church and a survey of its activities in Oregon prior to 1904 is necessary.

From 1800 to 1820 Lutherans began to move into the Midwest in substantial

numbers. Accompanying this movement were the anglicization process and the liberalising influences of other denominations.[2] As a result, the various ethnic groups began to group together into synods. By 1820 there were several major church bodies composed of several synods each. By 1850 "The two most prominant Lutheran church bodies in America were the General Synod of the Evangelical Lutheran Church and the German Evangelical Lutheran Synod of Missouri, Ohio, and Other States."[3] The General Synod consisted of representatives of a "relatively weak confessional point of view commonly known as 'American Lutheranism'."[4] The Norwegians viewed this wing with suspicion and in turn they leaned more heavily toward the conservative and orthodox German based Missouri synod. The third major synodical group was the General Council, organized around a more reformed confessional doctrine based on the Book of Concord.[5]

The missionary movement to Oregon began in the 1870's, at a time when these conferences were reorganizing and redefining their memberships. Because of this lack of real unity at home, the early mission efforts in Oregon were generally disappointing and conflict ridden. Representatives of all the major and some minor branches of Lutheranism made their way to Oregon after 1870 when the Lutheran community was large enough to warrent their interest. The Germans and Scnadinavians began to come to Oregon in substantial numbers in the 1850's. The German community grew rapidly from ranking fourth among the foreing born in Oregon in 1850 to second in 1860 amd first in 1880.[6] In contrast, the Scandinavian community grew rather slowly at first with 43 Norwegians in 1860, 76 in 1870 and 2,271 in 1890.[7] The Scandinavians came to work in the logging camps and the mines and fisheries, the Germans came to farm.

Because of the greater number of Germans in the 1870's, the Missouri Synod began its work earlier and grew stronger than the other Lutheran groups. The real strength in the Norwegian efforts, which began in the late 1870's, did not come until the 1890's when there were enough Norwegians to organize into lasting churches.

The Norwegian missionary efforts in Oregon were represented by the Norwegian-Danish Evangelical Lutheran Synod and the Norwegian Synod. The Norwegian Synod was organized October 3-7. 1853. Officially it was called the Norwegian Evangelical Lutheran Church, more commonly it was referred to as the Norwegian Synod.[3]

Although Scandinavians were known to exist in Oregon, the first efforts to organize them into Lutheran churches were not by the Norwegian Synods. The earliest active Lutheran missionary activities in Oregon were the two failing German efforts in 1864 and 1867.[9] In 1867 the General Synod sent a Rev. E. Meyers to Portland on business. Inbetween business engagements, he established a German Lutheran church. In 1869 the ministry to these people was taken over by Rev. Sprecker, who helped encourage the building of the first Lutheran church building in the state of Oregon. This congregation soon fell apart, but the building was used by other congregations before it was sold for a warehouse in 1875.[10]

During the time that Rev. Meyers served the congregation in Portland, he had occasion to correspond with a Rev. A.E. Fredrichsen, then a pastor in the Midwest. In 1871 Rev. Fredrichsen came to Portland. This gentleman was one of the real characters in the early Oregon mission field. Born and educated in Norway, he came to America to become a Norwegian Synod Pastor. Being an excellent businessman and a notably colorful but "Sloppy" minister gained him fame as the "Leatherbreeches minister"[11] but turned the Norwegian church against him. Therefore, at age 60, he grasped the opportunity to escape to Oregon. Once in Portland he set about organizing the Scandinavians and the remaining Germans from Meyer's church into a unified congregation. Its first business meeting was held on April 19, 1871 and the church was officially incorporated on June 9, 1871 as the Scandinavian Evangelical Lutheran Church of Portland, Oregon.[12] Thus the first missionary efforts of the Norwegians were carried out by an outcast from their ranks who came to represent the

Missouri Synod as time went on. Somehow, in spite of its mixed congregation, Fredrichsen's church managed to hold together long enough for him to build it a church building with his own funds. In addition to his work in Portland, Fredrichsen encouraged Scandinavian settlement in Oregon by his regular articles to the Norwegian Press. He also ministered to growing congregations in Astoria, Tacoma, and elsewhere, preaching to them in German, Norwegian, or English.[13]

However, by 1881 the Portland congregation had nearly dissolved on account of ethnic and doctrinal disputes and Fredrichsen's health was failing rapidly. Left alone after the Norwegians turned their backs on him, Fredrichsen readily responded to the friendship of the new Missouri Synod Missionary for Oregon, Edward Doering. Doering ministered to Fredrichsen until his death in 1882, at which time Fredrichsen willed his church and property to the Missouri Synod mission. This caused bitter feelings among the Norwegians in Portland. Edward Doering ministered to German Lutherans in Oregon for 40 years. One of the last churches he helped establish was Grace Lutheran of Eugene, where he preached off and on from 1906 to 1918 when their first pastor came.

Because the German efforts were limited to organizing Germans into congregations, the German Lutheran churches grew quickly and became strong ethnic and religious units. The Norwegian did not have this unity in their churches because the early Norwegian pastors also served Danish and Swedishpeople as well. Because of the mixed Scandinavian compositions of their congregations and because of the fact that they were so far from synodical direction, pastoral neglect and congregational apathy were common threats to religious unity.[14]

The first strong Norwegian efforts began when the Norwegian Synod sent Rev. Rasmus Bull to Portland in 1881. He served the embittered Scandinavians from Fredrichsen's church until 1883. In 1885 the synod sent Rev. H. Engh. Engh blamed the lack of a feeling of national origin among Norwegians in Oregon for the difficulties his predecessors had faced in establishing a perm-

anent Norwegian congregation in Oregon.[15] Engh also had to lived with the memory of the disputes of the 1870's fresh in the minds of his people. He only lasted two years and was followed by Rev. Johannes J. Tackle.

Running prior to the efforts of Bull and Engh was the work of Rev. Lauritz A.K. Carlson, Norwegian Synod pastor sent to Portland in August 1876 to meet with a group of "church-minded " Norwegians. These were some of those dissatisfied with the work of Fredrichsen. Carlson urged them to join with congregations in Centerville and Seattle in issuing a call for a mission pastor to serve all three small groups.[16] Just before Christmas 1876, pastor Emile Christensen and family arrived in Portland. He worked in the Portland church and then moved to Astoria and then on to Idaho in 1878. Rev. Christian Jorgensen took over Christensen's Oregon missions and served groups in western Oregon, Washington, and Canada until 1893.

In 1885 the Conference of the Norwegian-Danish Evangelical Lutheran Church began its work in Oregon. Their first missionary, the Rev.N.G. Nilson, reported the failures of Rev. Carlson and others of the Norwegian Synod. After noticing the unnecessary number of small Norwegian churches of different synods in several areas of the Pacific Northwest, he suggested mergers of all small groups in a locality into one unified church. As a result, unified congregations were organized in Portland, Tacoma, and Seattle, but none had regular pastors. By 1890 the church in Portland had 40 people and its own pastor, the Rev. Peder Tangjerod.

The Norwegian synod came to life again in the 1890's after experiencing difficulties in the face of the strong missionary efforts of the Norwegian-Danish synod. The most important church to come out of these renewed efforts was the Scandinavian Evangelical Lutheran Church in Silverton, established on October 29, 1893. This church was to become one of the key churches for the synod.[17] The fourth pastor of the Silverton church was the Rev. E.C. Reinertson. Rev.Reinertson was the pastor called to preach the first Norwegian

Lutheran service in Eugene in 1904. Out of this grew what is now Central Lutheran Church, Eugene.

Considering the difficulties the Norwegians had in establishing any permanent churches in Oregon, it is not so surprising that they did not reach Eugene until after the turn of the century. At that, Central Lutheran is the oldest Lutheran church in Eugene.

Part II: Local History

The first meeting of Central Lutheran Church was held on Sunday, September 24, 1904 at the home of Mr. M.L. Hollo, who lived on a farm at the foot of Kelly Butte. Mr. Hollo was the first treasurer and the Rev. J.C. Reinertson, pastor of the Silverton Lutheran Church served as secretary for the meeting. At this first meeting, Rev. Reinertson was asked to preach one service a month in Eugene, and the congregation was given the name Trinity Scandinavian Evangelical Church. A constitution written in Norwegian was adopted and signed by nine charter members. An auditor, and legal advisor were also appointed.

The first services were held at the Fairmont Presbyterian Church for a fee of $1.00 per time if attendance was good. Later services were held in the Eugene Odd Fellows hall, rent free.

In 1905, on the suggestion of Mr. Laurits Olson, the congregation began to look for property in the Fairmount area of Eugene. In that same year the Board of Deacons of the congregation extended an official call to Pastor Reinertson to serve Trinity for $125 a year including expenses. For this fee he traveled from Silverton to preach to Trinity and its sister church, Spencer Creek Lutheran until 1907.

The use of the old Cumberland Presbyterian church at 6th and Pearl was acquired in 1906 for a fee of $1.00 per Sunday. This building was the oldest church building in Eugene, having been erected in 1857 by the Cumberland Presbyterian Church on land donated to the church by John Gillispie who had purchased it from the county commissioners for $5.00. In 1907 Trinity Lutheran bought this building for $2,700.[1]

The refitting of the "new" church was paid for through the early years by the Ladies Aid, first organized on September 26, 1904 at the home of Mrs. Geigette Winther. Each member paid dues of 10¢ per meeting which went into the

treasury. This original group held 11 meetings before most of the members moved away. Their last meeting was held on July 28, 1905. Rev. Reinertson revived the Aid in a meeting on May 21, 1906, at the home of Mrs. Ingeborg Hess. On New Year's Eve 1906, the Aid held the first of its many fund raising benefits, a sale of "fancy articles" which brought in $116.[2]

The first resident pastor, Rev. M.P. Dommersnas accepted the call to Trinity in 1907. He had been educated at Northfield Seminary in Minnesota and at Augsburg College, Minneapolis. The coming of Rev. Dommersnas was no doubt a very exciting moment for the new little church, but before the pastor came, living quarters had to be arranged for him. Since the church couldn't afford a parsonage, the church "parlours" were made into living quarters. The Ladies Aid contributed $200 forpaint and materials.

Rev. Dommersnas preached his first sermon on July 7, 1907. The church was dedicated and he was formally installed in October of that year. He served until 1911 when he went to serve a congregation at Bonner's Ferry, Idaho.

The building of living quarters for the pastor was the first improvement made in the church building. Soon after Rev. Dommersnas arrived, the congregation decided that more church pews were needed. Although some members feared spending too much money on improvements so soon, the Ladies Aid agreed to purchase for $20 some benches from the Nickelodium show house which was being remodled at the time. A Mr. Finson from a local planing mill made all the pews to match for a cost of $100 and the congregation varnished them. Not long after the pews were installed, the Ladies Aid purchased a reed organ and later on added some light fixtures (for $40) from the Elks Lodge which was also being remodled at that time.

On February 11, 1911 the congregation sent a letter of call to pastor H. Rogen of San Francisco. Rev. Rogen accepted the call to serve Trinity and Spencer Creek Lutheran for $450 a year. Apparently Pastor Rogen was handy with tools, because during his stay he built a ceiling in the church parlors, a back

porch, and a study room out of materials provided by the Ladies Aid. Mrs. Rogen's father built a closet for the "personage" which was given to the church when they left and was used for choir robes. Rev. Rogen announced his resignation at a dinner honoring the 10th anniversary of the Ladies Aid in 1917. From Eugene he went to serve several small congregations in the Woodburn area.

The year 1917 was an important one in synod history for in that year the Norwegian Synod, the Hauge's Synod, and the United Norwegian Church combined to form the Norwegian Lutheran Church. This merger was complicated by a major controversy which saw all but 13 of the 986 Norwegian Synod pastors withdraw from the old Norwegian Synod to join with the other groups mentioned above to form the Norwegian Lutheran Church.[3] No mention is made of the effect of this merger controversy on Trinity church, All that is known for certain is that it went with the majority and joined the N.L.C.

The problem Trinity faced in 1917 was that of calling a new pastor. Rev. K.O. Storli began his services at Trinity on September 3, 1917, after being installed by Rev. Rogen. Under the leadership of Storli, many changes were made. Most obvious was the beginning of English services. For several years after that two services were held each Sunday, English and Norwegian. The congregation also adopted a resolution to translate the church constitution from Norwegian to English. These moves coincided with the general shift away from German in the Missouri Synod churches as a result of social pressures accompanying the First World War.[4]

The new 1917 constitution provided for a church council instead of a Board of Trustees and Deacons, allowed only the males to vote in congregational meetings, and changed the name of the church (by dropping the "Scandinavian") to Trinity Evangelical Lutheran Church. This was probably in response to a trend begun within the church (on the synod level) from 1910 on to eliminate ethnic emphases.[5]

The church building did not escape improvement during Storli's ministry

either. $100 was given for a pulpit by a Mrs. Severson, and was built by K.J. Sem. At the time the new pulpit was set up, the church was carpeted and the altar covered and painted.

In 1922 the church gave up the financial aid of the mission board to go self supporting. Rev. Storli retired in the same year and died soon after, on April 13, 1922.

On July 9, 1922 Rev. Overt Skilbred became the new pastor. He stayed until 1925. In 1923 a new parsonage was built, next to the church at 242 E. 6th Street. It was financed in good part by the Ladies Aid which pledged and earned $1000 through baked goods sales and chicken dinners. Also during Rev. Skilbred's ministry a new organ was purchased and Norwegian services were finally discontinued. In 1925 Trinity Lutheran had 300 menbers.

From June 1925 on through 1926 Trinity was served by an interim pastor, the Rev.J.O. Haugen, retired. During this period the Rev. P.J. Luvaas from Coeur d' Alene, Idaho was granted a three month leave of absence to come to Eugene. He proceeded to arrange a merger of Trinity with the Eugene Lutheran Church. Out of this merger came a new name for Trinity: Central Lutheran Church of Eugene. The constitution drawn up at that time remained nearly the same until the 1950's. However, this merger did not come easily. As a result of the merger, a group of persons split off and met in the YWCA bungelo under the leadership of Professor E. Thorstenberg on October 6, 1926 and formed United Lutheran Church of Eugene.[6] The following news note appeared in the September 1926 issue of the Pacific Lutheran, the official organ of the Pacific Synod of the ULCA, in connection with a report of a meeting of the Home Mission Council consisting of members of the ULCA and the NLC:

> It was reported that the two English Lutheran churches of Eugene, Oregon, which had been holding services one block apart had agreed to merge into one congregation with membership in the American Association of the N.L.C.A. A protest against this action was filed by a minority faction, but the Home Mission Council urged that they be encouraged in every way to become reconciled and united with the merged congregation.[7]

The urgings of the Home Mission Council went unheeded and United Lutheran was organized. News of the official acceptance of the split-off church was reported in the February 1927 issue of the Pacific Lutheran under notes of actions taken by the 27th Annual Convention of the Pacific Synod of the ULCA. This issue was certainly one of the most tense the church ever faced. It was left to rest for a few years and then in the 1940's efforts were begun to reunite Central and United Lutheran Churches, but with no luck.

On February 6, 1927 the Rev. B.M. Branford from Rice Lake, Wisconsin began his ministry with the newly formed Central Lutheran Church. He was formally installed on February 13, 1927 and left Central in 1929 to accept a call to Hoople, North Dakota.

In 1929 the Rev. P.J. Luvaas, formulator of the 1926 merger accepted the call to serve at Central. He served for 12 difficult years through the depression when church activities were often inhibited. However, organizations like the Ladies Aid continued to function . One year the Aid made $128 off of a dinner which served 1200 people. Rev. Luvaas served until 1941, but few records of the church's activities exist until 1941 when information on the resignation of Rev. Luvaas is noted.

The Annual Report of 1941 reported that at the first congregational meeting of 1941, on January3, Rev. Foss, district president read a letter of resignation from Pastor Luvaas. At a meeting on January 24, Rev. Foss recommended that the congregation call the Rev. Emil Brynestead, On Feb. 7 the congregation moved to offer Rev. Brynstead $1,800, however he soon returned the call. At the end of February Rev. Foss recommended the call of Candidate Harold Aalbue, a student at Luther Theological Seminary, St. Paul, Minnesota. He was offered $1,500 plus parsonage and he accepted. Pastor Aalbue and his bride Betty arrived in Eugene on July 3, 1941, and he was installed on July 13, by Rev. Foss.

During the period before Pastor Aalbue arrived, Rev. B.M. Branford again served as interim pastor. Also during this period, in February, it was decided

to purchase land for a new church on the southwest cornor of 14th and Mill Streets. Also during this interim period the issue of merger with United Lutheran came up again. Several meetings were held between the two, but the issue finally died. The fact that both churches were without regular pastors during the time of these talks did not help matters.

At a meeting on June 29, 1942 the building committee reported to the congregation that it felt the 14th and Mill property was too small and not well enough located for a new church. The congregation then voted not to build on that site, and in September it was decided to sell the property for not less than $1,800. This same September meeting brought the following matter before the people: "Motion made and seconded that Mr. ____ go to the city hall and see if he can get permission to poison or get rid of birds in church tower.--- Carried."

Also in 1942 the church council was divided back into a Board of Deacons and a Board of Trustees. This change had not been made when the constitution was rewritten in 1941.

1943 marks the beginning of more order in the church office, if the condition of the official records are proof enough. At this time the old Norwegian Parish Record Book was put away and a new Book (in English) was begun. From this point on, membership statistics in the annual reports are quite complete.

The Ladies Aid pitched in to buy a badly needed furnace for the church in 1943, and also organized a Builder's Club to begin raising funds for a new church.

In nearly all accounts the year 1944 marks the beginning of a new phase in the life of Central Lutheran. The old Cumberland church building was in need of enlarging and repair and so thoughts naturally turned to plans for a new building. This was also the 40th anniversary year of the church-- a perfect time to begin plans for a new church. September 26, 1944 was the 40th

Anniversary of the church and on that day the Building Fund was begun.

At a congregational meeting on January 10, 1944, the Board of Trustees recommended the purchase of 4 lots on the cornor of 18th and Potter Streets. At a special meeting on February 27, the congregation affirmed the Board of Trustees purchase on February 14, of the property at 18th and Potter for $2,600. In July the property at 14th and Mill was sold for $1,800.

In 1945 plans to negotiate with an architect were begun. At a special meeting on May 6, negotiations with architect Pietro Belluschi of Portland for the designing of a church and Parish house not to exceed $75,000 were approved. On May 8 the contract was signed with Belluschi. By the end of 1945 the building fund had reached a total (including pledges) of $28,291.48. In November preliminary floor plans for the new buildings were approved by the congregation.

During 1946 the building fund grew while the congregation focused its attention on home mission efforts. A definite need was seen for a Springfield mission church, and in July Pastor Aalbue, with synodical authorization, began to preach services to the Lutherans in the Springfield Playmore Theater. Finally on September 15, 1946 Springfield Lutheran Church was officially organized as a daughter congregation of Central. The first resident pastor, Rev. Sterling Simonson came at the end of September and 20 members of Central transferred to the new church.

At a special meeting on November 24, 1946 the congregation voted to buy, build, or rent a new parsonage, inspite of some uncertainties. Also, reluctantly, $1,000 was spent on changes in the church and for a new paint job. The parsonage was then remodeled for Sunday School use in order to accomodate the rise in attendance from 56 in 1942 to 200 in 1946.

On December 29, 1946 the congregation voted to officially change the words Norwegian Lutheran Church in America to Evangelical Lutheran Church in America in articles 4,5, and 9 of the constitution. This action was taken to comply

with the official synod decision to change its name from NLCA to ELC.[8]

Unexpected financial difficulties made prospects for building in 1947 seem dim. However, in February of that year architect Belluschi did agree to design free of charge a parsonage to be built at 1857 Potter. The pastor's annual report of 1947 stressed his hope that the building project could be begun in 1948.

However, average attendance had increased in 1947 and 62 new members had been received, which did cheer the church leaders. On January 13, 1947 the congregation approved a motion to invite Spencer Creek Lutheran to merge with Central, but no more was done about it until Spencer Creek refused the offer in 1948.

At the Annual meeting in January 1948 final building plans were discussed and approved. Finally in April ground was broken for the parsonage. It was dedicated on September 12, 1948. In August ground was broken for the Parish Hall and Education Unit. Contractors Albert Vik and Son, long time church members were awarded the contract for $74,000.

Other aspects of church life were not forgotten in the excitement over the new buildings. In 1948 the will of Mrs.Erik (Rikka Ness) Johnson, a church member since 1908, provided money for the purchase of pipe organ. Worship services were broadcast once a month over the radio.

1949 brought plans for a second daughter congregation in the River Road area of Eugene. Work with the Lutheran students on campus was increased, and the total member-ship rose to 610, with 34 new members. Pastor Aalbue continued to preach at Spencer Creek every other Sunday at 9:00. However, by far the most exciting event of 1949 was the dedication of the Parish Hall and Education Unit on September 4, followed by the dedication of the new pipe organ in November. The activities of the entire church were moved to the new building at this time and a sale for the old church and parsonage at 6th and Pearl was looked for. The only thing left was the building of the Sanctuary,

and the new complex would be complete.

At the first congregational meeting of 1950 building plans for the sanctuary were discussed, although the church realized that financing for this building would not be available for a year or two. Still, 1950 was the year of finest growth at Central in its entire history to that point, and Spencer Creek had doubled its congregation. The total membership at Central was 702, with 129 new members received that year. Pastor Aalbue had to preach every Sunday to the growing Spencer Creek church, which took more and mor of his time away from Central.

Finally at a special meeting on April 29, 1951 the first intern, Mr. Smith was called to help Pastor Aalbue handle the growing church. In June of 1951 Our Redeemers Lutheran Church on River Road was finally organized. One Hundred and 10 members of Central transferred. In July the Church and Parsonage at 6th and Pearl were sold for $25,000.

Central Lutheran began to face difficulties in 1952 when the large loss in membership to Our Redeemers resulted in a weakening of spirit among the members of the congregation. Then on November 11, 1952 the congregation decided to borrow money to complete the sanctuary. However, this loan for $75,000 applied for through the Lutheran Brotherhood Insurance Corporation was denied. This set back the building plans for the next year, but hopes were still high for success in 1954.

In the meanwhile, Intern Smith continued his work with the Lutheran Student Foundation on campus and the Men's Brotherhood began a boy scout troop. Other internal improvements included the addition of 90 books to the library. Membership by this time totaled 654.

At long last Spencer Creek Lutheran Church received its own resident pastor, the Rev. Gotlieb Schmitt, in June 1953. This freed Pastor Aalbue to work full time for Central. In July the congregation voted acceptance of the final floor plans for the sanctuary. In September the second Intern, James

Kallas arrived. He worked with the students on campus and assisted Pastor Aalbue.

Late in 1953 the news came that the 1952 loan application for $75,000 had finally been approved. In addition, pledges for the building fund had reached $25,000. With the financial problems settled, the congregation decided to go ahead with plans for the sanctuary, At the annual meeting of January 18, 1954 the Board of Trustees was empowered to accept bids for a structure costing about $100,000. Architect's plans by Pietro Belluschi were finished and the contract was awarded to Vik and Son and the Dirlam Heating Company. On Sunday May 16, 1954 ground breaking ceremonies were held. Although final completion was slowed by a delay in the receipt of the glu-lam arches and the stained cathedral glass, the building was far enough along for the laying of the cornerstone on the 50th Anniversary of the congregation in September 1954.

During 1954 the Board of Trustees also awarded contracts for pews, chancel furnishings and floor coverings. The altar rail, pulpit, font, candle-holders, and communion candle-holders were designed by Roger Sogge of Portland. The music committee went over the plans for the choir balcony and placement of the organ.

No doubt the biggest day in the history of Central Lutheran came on January 30, 1955 when the completed sanctuary was dedicated. Its beauty of design received photo and story coverage in Life, Architectural Record, the Lutheran Hearald, and other church magazines. Not long after the dedication the building furnishings committee authorized Mr. Roger Sogge to carve the beautiful crucifix which now hangs above the altar. By spring of 1956 the outdoor landscaping was finished.

Perhaps the new building did not bring in a lot of members, but the increased facilities it offered gave the congregation room to grow. 129 new members were brought in in 1955, bringing the total baptised membership to 796.

By 1957, 309 new members had been received, and the total membership was 952. That year saw Central emphasizing its work with the Lutheran Student Foundation on campus. The call of Pastor Ken Wieg by the LSF of Oregon was in part subsidized by Central, and in turn, Pastor Wieg helped in the ministerial duties of Central. On April 7, 1957 a special meeting was called to vote on an option to go in with the LSF in purchasing property at 1826 University Street (directly behing the church) for a Lutheran Student campus house. Central contributed $200 in earnest money, but then the LSF discovered that it could not own property jointly, so Central was given credit on its $200 toward low cost rent of the property for Sunday School use.

At the Annual meeting of the congregation on January 27, 1958 a letter of resignation from Pastor Aalbue was read. His resignation became effective May 30, 1958 so that he could go to Hope Lutheran in Tacoma, Washington. A call committee was immediately organized to find a new pastor. On April 20, 1958 a special meeting was called to discuss the calling of Pastor Olaf Anderson, then pastor of Phinny Ridge Lutheran Church, Seattle. The call was then issued to Pastor Anderson, and after some negotiations, he accepted. He and his family arrived September 9, 1958 and Pastor Anderson was installed on September 7, 1958.

During the remainder of 1958 no important happenings have been recorded. However, by the end of the year the total membership of the congregation had reached 997. A total of 152 new mambers had been received in 1958.

Certainly many improvements and changes in Central Lutheran occurred between 1958 and 1964, but the records for these years are spotty at best.

Sometime before 1964, Pastor Dwight Boe had been called as assistant pastor. In 1964 he resigned and his position was taken over by Rev. Stephen Swanson. Pastor Swanson worked with youth groups and parish education. 1964 can be distinguished for other reasons also. The largest number of new members ever, were received; 167. The total membership was up to 1035. This

was also the year that the organ was sold and arrangements made to house a pipe organ from the University of Oregon Music Department. Pastor Anderson filled an already busy schedule with an appointment to serve as one of four pastors on the Council of the American Lutheran Church.

One important note of synodical history should be noted here. In 1960 the American Lutheran Church (German synod), the United Evangelical Lutheran Church, and the Evangelical Lutheran Church (of which Central was a member) joined together to form the American Lutheran Church. In 1962 the Lutheran Free Church also joined, making ths a synod of several ethnic groups.[9]

Pastor Swanson resigned in 1965 to devote full time to his graduate studies at the University of Oregon. In his place Eric Ottum was called as Lay Assistant and Youth Director. The most obvious new venture of Central Lutheran in 1965 was the beginning of its Music and Art Festivals. These festivals provided a chance for religious works of art to be displayed. In 1966 the Festival included a production of an oritorio entitled Noye's Fludde by Benjamim Britton. In 1967 the Festival was again limited to displays of art.

In 1966 plans were again made for additional building to add Sunday School and library space to the existing Parish Hall Education Unit. In addition, the former parsonage was slightly remodeled to be of more use as the church office and class rooms as it had been used for several years. On March 17, 1966 architect Leonard Frojen was given the go ahead to draw plans for the new addition. The plans were passed by the congregation on May 22. On August 24 the contract was given to Arndt and Rhee and Son, contractors, with the completion date set for January 1,1967.

1966 also brought major changes in the staff. Eric Ottum was hired full time. On November 12, 1966 Pastor Anderson resigned. Soon after his resignation was accepted, a committee was organized to meet with district officers to determine how to call a new pastor. On December 15, 1966 the congregation agreed to extend a call to Rev. Edward M. Butenshon of Portland to serve as

interim pastor and he accepted. A call committee of seven members was then selected to do the traveling and interviewing necessary to find an appropriate pastor.

After long and careful search, it was finally decided to call the Rev. Philip Natwick, then serving at Bethel Lutheran Church, Encino, California. He and his family arrived June 1967. He was installed on June 18, 1967. From the time of his coming, Central Lutheran underwent remarkable changes. A new program of adult Bible classes called PACE was begun and enthousiastically welcomed. Services to be broadcast every Sunday over the radio were proposed and later begun. And, the need of a second pastor was stressed. Membership rose to 1312 in 1967.

In 1968 Central Lutheran took another step forward by calling a second pastor, Rev. E. Markquart. Membership had reached 1405 and is still growing.

It is difficult to comment on the present, but it is obvious that Central Lutheran Church is growing in many ways and it most certainly has come a long way because of the efforts of its dedicated members.

Notes

Part I

1. Reports and Actions of the Third General Convention of the American Lutheran Church, 1966.

2. Willard D. Allbeck, "North American Lutheranism," in The Encyclopedia of the Lutheran Church, Vol.III, 1965. pp.1763-66.

3. Clifford Nelson and Eugene Frevold, The Lutheran Church Among Norwegian-Americans, Vol.I, 1960. p.161.

4. Ibid.

5. Ibid.

6. John F. Scheck, The Beginnings of the German Lutheran Church in Oregon, 1961. p.15.

7. O. Norlie, *History of the Norwegian People in America*, 1925. p.438.

8. Julian Anderson, "Evangelical Lutheran Synod," in The Encyclopedia of the Lutheran Church, Vol.I, 1965. pp.816-17.

9. Scheck, op.cit., pp.23-25.

10. Ibid.

11. Nora O. Solum, "Oregon and Washington Territory in the 1870's as seen Through the Eyes of a Pioneer Pastor," in Norwegian-American Studies and Records, Vol.XVI, 1950. p.65.

12. Scheck, op.cit., pp.27-28.

13. Kenneth O. Bjork, West of the Great Divide, Norwegian Migration to the Pacific Coast, 1847-1893, 1958. p.482-486.

14. Ibid.,p.481.

15. Ibid., p.487.

16. Ibid., p.490.

17. Ibid., p.518.

Notes

Part II.

1. WPA Historical Records Survey 1936-7: Central Lutheran Church.
2. Reminiscences of the Central Lutheran Aid 1906-1943. (mimeographed)
3. Willard D. Allbeck, loc.cit,
4. Scheck, op.cit., p.110.
5. Allbeck, Loc.cit.
6. WPA Historical Records Survey 1936-7: United Lutheran Church.
7. Vol.5, no.5.
8. Allbeck, loc.cit.
9. Ibid.

Other Sources:

Central Lutheran Church, Eugene, Oregon, 1904-1954, 50 Years. (pamphlet)

Congregational and Council Meeting Minutes, 1941-42, 1944-48, 1951-52, 1957-58.

Historical Sketch of Trinity Lutheran Church Congregation. (From 1925 Directory of members)

Parish Record Book, Section II Pastors, Section XII. Special and Historical Events.

Pastor's Annual Reports, 1941-42, 1944-50, 1952-55, 1957-58, 1964-68. (mimeographed)

Records of the Fine Arts Festival Committee.

Central Lutheran Church: Record Keeping Practices

Arleen Axtell

Lib 570 Archives
Mr. Duniway
February 26, 1970

Central Lutheran Church: Record Keeping Practices

There is actually little record keeping history to trace for this church because the Lutheran church as a whole is not organized on an episcopal basis which could result in official records keeping policies on a dioceses level being theoretically enforced in local congregations. In the constitutions for several of the Lutheran Synods mention is made of what kinds of records should be kept, but no policies are enforced on local congregations. In addition several archives have been established in the various branches of the Lutheran church for the purpose of preserving old church records for their importance as historical evidence. "The major repository for the archives of the American Lutheran Church is located at Wartburg Theological Seminary. Also located at Wartburg Seminary are the records of the former American Lutheran Church and the United Evangelical Lutheran Church. Another repository is located at Luther Theological Seminary, St. Paul, Minnesota, where the records of the Evangelical Lutheran Church and the Lutheran Free Church are in safekeeping."[1] The Norwegian-American Historical Association, Northfield, Minnesota also collects in its archives records relating to the activities of Norwegians in America.

The earliest commentary on the value of keeping accurate church records for the Norwegian Synod appeared in the 1851 constitution of the Synod. (see figure 1) This extended quotation comes from an article on "The Historical Value of Church Records" by J. Magnus Rohne.[2] Some of Mr. Rohne's comments on the value of church records were included here to illustrate a few of the ideas that have been expressed in print in the hopes of encouraging Norwegian Lutheran churches to keep their records more carefully. Mr. Rohne points out that those churches who fail to keep their valuable records are delinquent in a public trust.[3]

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In 1851 a constitution was written and though it was later rewritten and adopted, it served as the general basis upon

which the Norwegian Synod was organized in 1853. The first four paragraphs of the by-laws of this constitution take up the question of proper church records:

1. It devolves upon the president of the Synod to keep: 1. a copy-book of all official letters that have been sent or received; 2. through the secretary of the Synod a protocol of the proceedings of the Synod, which protocols are authorized by the Church Council and revised by the Synod.

2. It devolves upon the Church Council through its secretary to keep the following official records: 1. A protocol of proceedings; 2 a copy-book of official letters that have been sent and received, which protocols are authorized by the president of the Synod and revised by the Synod.

3. It devolves upon every pastor belonging to the Norwegian Evangelical Lutheran Church[5] to keep the following official records: 1. A ministerial record of births, confirmations, communions, marriages, and burials in the congregation, together with a daily record of all clerical acts that he has performed; 2. a protocol of all the churchly proceedings of the congregation; 3. a copy-book of all the official letters that have been received or sent, which protocols are presented by the pastor and revised by the Synod.

4. It devolves upon every congregation belonging to the Norwegian Evangelical Lutheran Church of America through the secretary for its trustees in conjunction with its parochial school teacher to keep the following protocols: 1. A protocol of proceedings touching all the congregation's outward economic affairs, which protocol is kept by the secretary; 2. a protocol of the school system, which protocol is kept by the school teacher under the direction of the pastor. These protocols are authorized by the pastor.

One sees immediately what possibilities these records present both for the local and the general historian. Just as the church records in Norway furnished valuable information to the emigrant at his departure and to the student of emigration to-day, so these records supply material for the history of the most important events in the life of the individual church member. Here are authentic records of his birth, of his baptism, of his religious schooling, of his confirmation, of his marriage, of his communions, and finally of his death and

[5] This body took the official name "The Synod for the Norwegian Evangelical Lutheran Church of America," and was generally referred to as "The Norwegian Synod," or even as "The Synod."

burial. His name may appear in these records in many connections — as a sponsor, or witness, or church official, or contributor. The records reflect the physical as well as the spiritual well-being of the members, for the pastor makes entries about visits in cases of illness. Furthermore, entries in the church records may often serve as focal points by which other events can be properly identified in point of time and place.[6]

It may not be amiss to illustrate by specific instances chosen at random how the church records are used by the historian. The Reverend H. Halvorsen in *Festskrift til den norske Synodes Jubilaeum 1853-1903* wishes, in chapter 2, to establish the date for the founding of the former Norwegian Synod. In the course of his researches he cites *Kirkelig Maanedstidende, Emigranten*, Spring Prairie "Ministerialbog," the congregational protocols of Koshkonong, a letter from the Reverend H. A. Stub referring to the congregational protocols at Muskego, a letter from the Reverend N. Brandt from the Rock River congregation, the *Protocol of the Synod* regarding the Pine Lake congregation, the Synodical *Report of 1878*, and the "Correspondence Protocol for the Superintendent." The latter document is repeatedly quoted by Halvorsen in the *Festskrift*. The Reverend J. A. Bergh in *Den norsk lutherske Kirkes Historie i Amerika*, on page 17, quotes the "Ministerialbog" of the Muskego congregation to describe the terrible rate of mortality at Muskego in 1843 and the early part of 1844. He quotes the same source to illustrate certain other ministerial functions that are interesting because they are the first performed in America according to the ritual of the church of Denmark and Norway. Dr. Knut Gjerset and Dr. Ludvig Hektoen, in a study of health conditions among the early Norwegians, draw upon Clausen's "Ministerialbog" at Muskego.[7]

[6] A suggestive article on "Church Records in Migration Studies" by Dr. Joseph Schafer is published in the *Wisconsin Magazine of History*, 10:137-157 (March, 1927).

[7] "Health Conditions and the Practice of Medicine among the Early Norwegian Settlers, 1825-1865," in Norwegian-American Historical Association, STUDIES AND RECORDS, 1:1-59 (Minneapolis 1926).

The Norwegian-American Historical Association began to collect Norwegian records in 1926. In 1931 they took a survey of all North American Lutheran Churches in preparations for collection of church records. They also began to publish a journal, Norwegian-American Studies and Records, in which articles on the value of record keeping frequently appeared.[4]

The Norwegian Synod did encourage the keeping of records by distributing Parish record books. The Ministerialbog used at Central Lutheran from 1907 to 1943 is an example of such a book. In 1944 the Augsburg Publishing House, a church oriented publishing house put out a new Record Book which was recommended by the Synod. In 1944 Central Lutheran began using this form for keeping its records.

The introductory page of this record book, which includes instructions for use, indicates the following reasons for keeping parish records:

a. To show good stewardship b. Biographical data is important to the person and the congregation c. Family records should be kept because the Lutheran church stresses family worship d. Communion records are a thermometer of the spiritual condition of the church e. They are important for evangelism f. They help keep track of migratory members g. They should be kept permanently h. They have historical value i. Government, Social Security, Insurance Companies, Pension departments, etc. need such information j. This record book was prepared by the General Secretary of the Synod.

The 1960 merger of the Norwegian and German synods may account for an increased synodical interest in record preservation since the German church was always more concerned with record keeping. The American Lutheran Church employs a chief and an assistant archivist. A 1966 report of the archivist indicated he was making an attempt to develope good relationships with local congregations so that they will transfer their non-current, valuable records to the archives. He placed special emphasis on the importance of collecting and

preserving the private papers of church leaders and congregational histories. "The archives have also been designated as the repository for the records of congregations which have disbanded." [5] Action was taken by the Third General Convention of the American Lutheran Church in 1966 to specify guidlines for records which should be kept permanently for transfer to the church archives.[6] Annual reports, constitutions, reports of special meetings, publications of the church, and documents relating to policy decisions were included. However, the outstanding feature of this section of the by-laws is the word "should". In no place does it say that records must be transferred to the archives. This may be the reason why there is little knowledge or concern with the archives in the local congregation.

In keeping its membership records Central Lutheran Church has followed Synod guidlines by using the Ministerialbog and the Parish Record Book. Other more recent forms have been used as more efficient means of keeping information most often used by the church in its daily activities.

One of the early constitutions of Trinity LutheranChurch, modeled on the NLCA proposed constitution for congregations, indicates that the Financial Secretary shall keep a record of all offerings. The Secretary was to "keep a record of the meetings and preserve the archives of the congregation."

The present constitution of Central Lutheran Church states that the Secretary shall keep a complete roll of all members. The Treasurer shall keep accurate ledgers, which may be compiled by the paid church secretary or some other person on the staff. "The Pastor shall be responsible for the keeping of an accurate record of all ministerial acts. Such record shall be current, complete, legible, permanent and remain the property of the congregation." [7] No doubt such records would be kept even if they were not mentioned in the constitution. In this case the consititution is considered as giving a good suggestion, not laying down a law for record keeping.

The records existing in Central Lutheran Church in 1937 according to the Historical Records Survey of that year included four "Secretary's Books" 1905-1937, which I could not locate; one "Minister's Book" 1905-1937, which is the Ministerialbog which I did locate; six books of secretary's records of the Sunday school 1905-1937; and one Treasurer's book containing financial records of the church 1905-1937 which I was unable to locate. I did find the printed directory of Members, 1923, compiled by pastor Overt Skilbred, which was mentioned in the survey.

For this study I concentrated on membership and sacramental records, and did not attempt to consider Sunday School records which are kept separately or daily business records. Thus the focus of the records studied is on the adult member. Children are only mentioned in a few places outside of the Sunday School records.

The main interest in this church seems to be in current records. Therefore few older ones still exist. The oldest records still existing appear in the Ministerialbog, This one book is divided into sections covering baptisms, confirmations, weddings, funerals, communion attendance, membership, a daily journal, and a section probably for additional notes. The main problem faced in studying this series is that it is written in Norwegian. All the headings are in Norwegian and the entries are in Norwegian until 1927 when some English is introduced. By 1930 all the entries are definitely in English. However, there is no way to be certain for the early entries that they include what the heading calls for. I have reproduced the headings for this book as they are, in Norwegian, with a brief notation beneath each of the type of information that seemed to be entered.

There were a few discrepancies which stood out inspite of the language barrior. In the Konfermerde section, under the heading Hvor døbte, birth place was listed up to 1928. After that a date was entered in this column. In the next column in this section, Kristendomskiendskat, entries like "good" appeared

until 1928. After that date, a place and date were entered in that column. The Afgangede section was used for a 1929 continuation of the official daily record. Soon after 1930, the daily record began to list only important activities instead of recording every activity of each day as the first pastor, Rev. M.P. Dommersnas did. His signature closes his two years of entries. It seems then, that some change in record keeping occurred around 1928, or about the time records were begun in English, entirely.

The Ministerialbog was used until 1943, when most of its pages were full. In 1944 the church began to use the Parish Record Book, described earlier. This book is all in English and includes all of the sections the Norwegian book did and in addition includes a section for the constitution, the pastors, church officers, and annual reports. The comparison of information listed in both books is given on the white record analysis sheets.

As in the Norwegian book, not all of the columns are used in the new book. At least with the English book, discrepancies can be picked out more easily. The most often left empty column is the "Number" column. Apparently the use of an accession number seemed unimportant. In the Norwegian book, notes were added in this section. As can be noted on the yellow inventory sheets, many of the sections in the new Parish Record book have not been kept up to date or have been replaced by a newer form. The offering record section has been taken out of the book, although I know it existed because I found loose sheets piled up separately. These sheets had not been used to record offerings since 1955. The communion record sheets in the Parish record book were replaced in 1950 and all the information from them transferred to the new cards, causing a slight duplication. Since 1964 only names of new members have been added to the membership section. Previously entire new lists were periodically compiled. The headings of the Parish Record Book have also been reproduced with a notation beneath each heading of the type of information usually included there.

The most activly used record currently is probably the Communion Record Card which records on its reverse side all of the personal data recorded elsewhere in the sections of the Parish Record Book. This file was begun in 1950 and includes a card for every adult communing member. The most complete data for new members would be found on these cards. Members who have been in the church long enough to have baptisms, confirmations, marriages, and so forth recorded in the Parish Record Book are listed in both places. When a member transfers or leaves, his card is thrown away. Therefore there is no permanent record of newer members who are not listed in the various sections of the Record Book. New members are listed in the section on Roll of Members but not all of the information recorded on the cards is recorded there.

The other record which was taken out of the Record Book is the Offering Record. As described in the inventory, offerings were recorded in ledger books from 1956-1964 when the new multiple-card form was introduced. The information on the new card is much more complete and it provides a record for tax purposes for the church and the individual. One section is sent to members each quarter, the final card being kept by the church.

The three files of visitor cards are used mainly for church membership purposes. The file of cards filled out by out of town visitors is kept so that letters of information about the church may be sent to them once. After this, the use of this file seems to be vague. The file of cards filled out by in-town visitors is of more use because these persons are contacted many times by phone and letter. The same applies to the file of University student cards, which are kept as long as the student is in school.

These Visitor/Member-Communion registration cards are the most versitle forms used, although they are not designed to be permanent records. Their various uses are described on the inventory sheets.

The record keeping practices at Central Lutheran Church are not dictated by any higher authority, but they are well organized and carefully kept. It is hoped that this report will encourage the preservation of their old records.

Notes

1. Reports and Actions of the Third General Convention of The American Lutheran Church 1936. (edited by William Larson, Secretary) p.116.

2. Norwegian-American Records and Studies, Vol.III, 1928. pp.73-81.

3. Ibid. p.75.

4. Carlton C. Qualey, "A Hunt for Norwegian-American Records," Vol.VII, 1933. pp.95-121.

   Lawrence M. Larson. "The Collection and Preservation of Sources," Vol.IX, 1936. pp.95-101.

5. ...The Third General Convention of The American Lutheran Church 1936, p.116-7.

6. Ibid. pp.654-55.

7. Article IX. Officers. Section 4. Duties of the Secretary.

   Section 5. Duties of the Treasurer.
   Article X. Pastor. Section 6. Duties of the Pastor.

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MORMON CHURCH ARCHIVES

An Overview

Particia Harlan McClure

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I Introduction

II Brief History of the Church

III Administration

IV Church Historian's Office

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I

> "...let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts."[1]

These words constitute the divine authority for record keeping in the Mormon Church, the practice of which is continued faithfully to the present day.

Joseph Smith, their Prophet and leader received and recorded these and other divine revelations in the book of the Doctrine and Covenants. In this same book he also wrote that "whatever you record on earth shall be recorded in heaven."[2] From this it follows that the more complete your record on earth, the more there will be to judge you by in heaven at the time of the last judgement. It is the responsibility of every living Mormon to see that his works are properly recorded and all the ordinances deemed necessary for entrance into heaven are performed on earth and duly recorded. No mere record alone will assure the Mormon of entrance into the celestial kingdom, for this also requires righteous living on earth by virtue, love, obedience, and conformance to every law given by God. But it is one of the laws of God that everything be recorded.

Joseph Smith also records, concerning the day of judgement, that:

> "...all they who are not found written in the book of rememberance shall find none inheritance in that day, but they shall be cut asunder, and their portion shall be appointed them among unbelievers, where are wailing and gnashing of teeth."[3]

This should be incentive enough to insure thorough record keeping. Because of this belief, the Mormon Church is presently engaged in a process of simplifying and coordinating the records in the Church for both the living and the dead.

II

At the beginning of the nineteenth century, God revealed himself personally and by the visitation of angels to the eighteen-year-old Joseph Smith and chose him to be the instrument to reintroduce the Gospel of Christ to the world. byestablishing and organizing the true church of God. Further revelations conferred upon him not only the plates for the Book of Mormon, which he translated and published, but the Priesthood of Aaron and Melchezedek and the Apostleship.

Then, on April 6, 1830, the Church of Jesus Christ of the Latter Day Saints was established with about forty baptized members in attendance in Fayette, Seneca County, New York. This Church grew remarkably, in spite of many hardships and persecutions. Its members were forced to flee West, first with the Prophet Joseph Smith and then after his death in 1844 with Brigham Young. They finally settled in the new Zion of Utah and in April, 1853 the cornerstone was laid and construction begun on the great temple in Salt Lake City.

III

The present church is divided into regional units called "stakes" and each stake is divided into from six to ten local units called "wards". There are also "missions" which are far-flung territories which eventually are consolidated to become stakes. Stakes are presided over by a stake president and several counselors. This, in microcosm,, reflects the administrative structure of the First Presidency of the Mormon Church.[4]

The President, when he comes to office, is free to select several counselors, generally from two to five. Together, these comprise the First Presidency and have broad administrative powers over the Church. If they cannot be unanimous on a certain issue, however, it is the President who has the final say and the counselors are bound to support and carry through his decisions. In the hierarchy, therefore, it is the President who is at the top and his counselors act as advisors.

Second after the First Presidency is the Council of the Quorum of the Twelve, corresponding to the twelve apostles of Christ. These offices are for life or good behavior and carry senority. When a President dies, the Council becomes the ruling body of the Church in the interim until a new President can be chosen. He is generally the one of highest seniority in the Council of the Twelve.

The death of a President automatically dissolves the First Presidency. When a new President takes office, he appoints his own counselors who can but don't have to come from the Council. When the President comes from the Council, a new Apostle is added to the bottom of the seniority list.

The Apostles are nominated by the President but are subject to approval by the membership before their appointment.

So in reality, the Mormon Church is governed by from fifteen to eighteen men. "The achievement of this smoothly working relationship between the First Presidency and the Council of Twelve is the product of experience and development, based on the revelation of divine will accepted by the Church in the book of Doctrine and Covenants." [4]

The Mormon Church, and therefore the President, is responsible for the management of over five hundred stakes and missions and some sixty central agencies. These agencies and their relationship to the central authority of the Presidency are shown in figure 1.

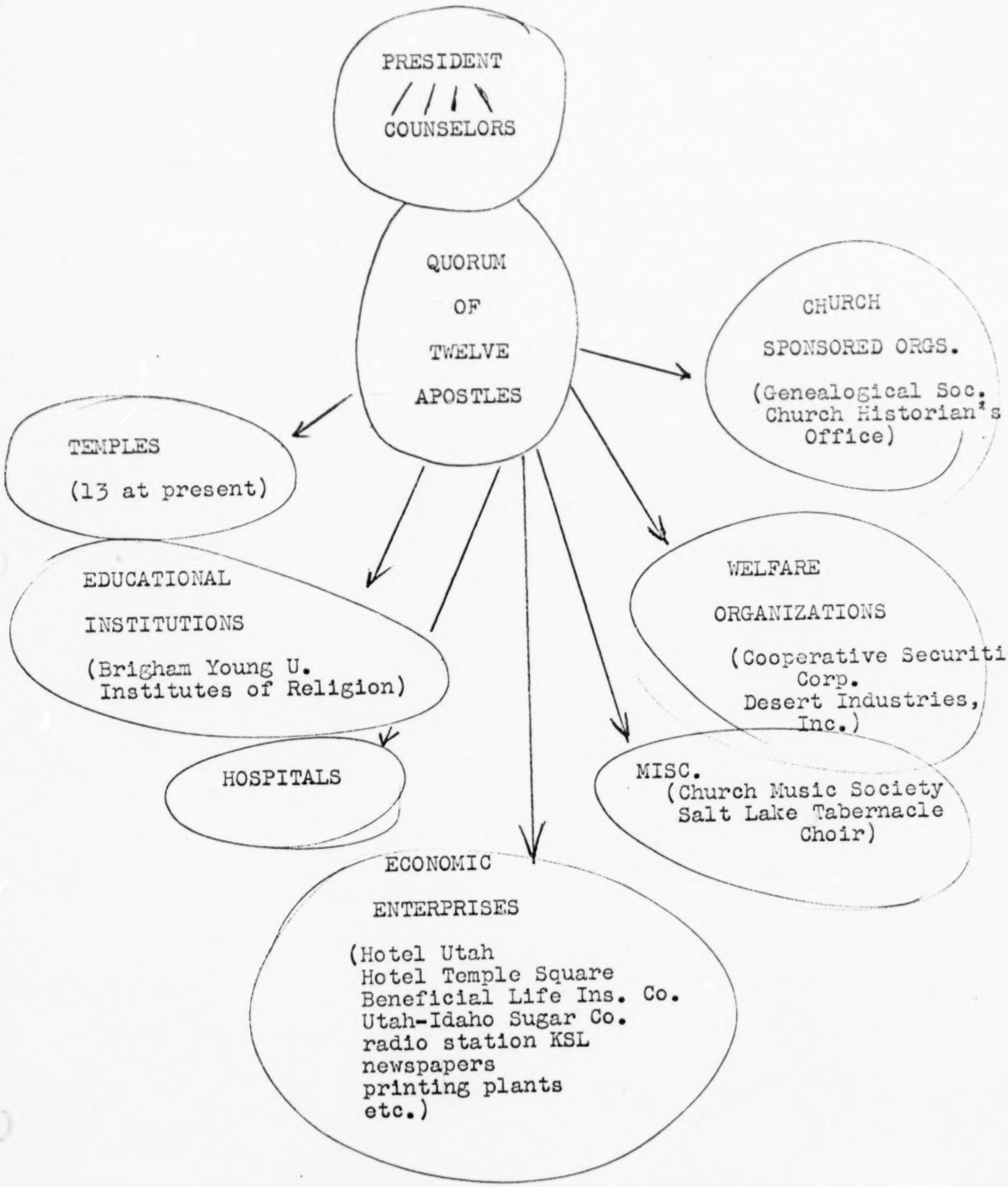
This means that there are well over five hundred fifty operational units reporting directly to and in some measure responsible to the Mormon chief executive and his counselors. These units also require appropriations from the tithes and revenues of the Church. All this requires an amazing amount of management and coordination.

This is achieved through the same coordinating device in human affairs that was used by the early Christian Church, namely "apostolic" official messengers.[5] Each of the Twelve Apostles of the Church is constituted as a special representative of the President of the Church. In Section 107:33 of the Doctrine and Covenants they are described as a "Traveling Presiding High Council...under the direction of the Presidency of the Church...; to build up the church, and regulate all the affairs of the same in all nations..."

These meet regularly each week with the President to discuss the affairs of the Church and to advise the President as to their present situation. In addition, a monthly Priesthood Bulletin is sent to all Church officials to inform them of recent decisions or policy changes in each of the agencies of the Church. In this way, all departments are kept aware of administrative decisions affecting them and other agencies within the Church.

The structure of the Mormon Church reveals not only strong central leadership but effective cooperation and hard work from the Church as a whole. It is this that facilitates the progressive programs that the Church carries on.

Figure 1 -- The relation of the Mormon Church central administration to its agencies (with a few specific examples).



IV

One of these many agencies of the Church is the Church Historian's office. From the time of his first divine directive for record keeping, Joseph Smith realized the necessity of recording the events of his own life and their relation to the establishment of the Church. In April, 1838 he began his personal history. Throughout his short career he continued to stress the importance of record keeping. He encouraged his followers to keep personal diaries and journals of their travels. These now represent not only a record of the spread of the Church but a fine documentation of pioneer travels and hardships endured by the Mormons in their treck across the eastern United States to Utah. These are now to be found in the Church Historian's office in Salt Lake City.

The first Church Historian was Oliver Cowdrey. He was appointed and instructed to keep minutes of the meetings until further appointments were made. He was later called to higher responsibilities and was replaced by John Whitmer who took office in March, 1831.[6] Whitmer, however, did not remain faithful to the Church and was excommunicated from the Church in March, 1838. He refused tc give up the documents which were then in his possession and at his death they were taken over by his nephew, John C. Whitmer of Richmond, Missouri, and they have never been regained.[7]

As the Church continued to expand, a need soon became evident for branch recorders as well as a central historian and recorder. Clerks were appointed in the stakes and wards and they reported their activities to the central office.

The divine direction for this is found in Doctrine and Covenants:

> "it would be very difficult for one recorder to be present at all times and to do all the business. To obviate this difficulty, there can be a recorder appointed in each ward of the city, who is well qualified for taking accurate minutes; and let him be very particular and precise in taking the whole proceedings, certifying in his record that he saw with his eyes, and heard with his ears, giving the date, and names, and so forth, and the history of the whole transaction..."[8]

To this day, copies of all the records and minutes of each ward are sent through their respective stake clerks to the Historian's Office in Salt Lake City to be deposited in the Church archives.

A quarterly report is also made by each one of these ward and stake clerks in which is included information about appointments and releases of all ward and stake officers; deaths of prominent members, departure and return of missionaries, visits of general authorities, etc.[9] Statistics such as christenings, baptisms, confirmations, ordinations, marriages, divorces, deaths, and excommunications are also included.

During the underground days of the Church, at the time when plural marriages were a vital issue, all Church property was confiscated by the Government. To protect their records, the Church ordered all their books and records hidden for safekeeping. Some of them were hidden so well and the persecution continued for so long that some of the hiding places were forgotten. Some records are being discovered and recovered even today in attics and barns.

It was not until after 1905 that the state of Utah began to keep statistical records. Consequently, the Church has been

relied on to supply birth certificates and other legal records prior to that time. The Church files were also used during World War II to supply the United States intelligence services with hundreds of photographs and first-hand descriptions of the war areas.[10] These were a result of the decades of missionary work by the Church throughout the world, the reports of which were retained in the Church Historian's Office.

The Church archives include a large collection of books and pamphlets which deal directly with or mention Mormonism, including a large collection of anti-Mormon material. It has been the attitude of the Church that there is no better refutation of anti-Mormon materials than the materials themselves. Bias seldom gives an accurate accounting and for this same reason no two anti-accounts give completely harmonious description of how it really was.[11]

The Church archives also have a complete file of the three principle Salt Lake City newspapers, the Salt Lake Telegram, the Salt Lake Tribune, and the Desert News. The latter is an official organ of the Church and became a daily in 1875.

Joseph Fielding Smith, a past President of the Church, states that,

> "The most important history in the world is the history of our Church, and it is the most accurate history in all the world. It must be so. It is the most important to us because that history contains the hand dealings of God direct to us through revelation as it has come... to us through the servants of the Lord for our guidance."[12]

This is the goal towards which the Church Historian's Office strives.

V

One of the most far-reaching agencies under the auspices of the Mormon Church is the Genealogical Society. It is particularly important to the Church because when the Priesthood was given to Joseph Smith, it included the power to baptise, confirm into the Church, confer Priesthood, to marry not only for this earth but for eternity, and to bind families together on this earth and in the eternities as well. The Mormons believe that these ordinances are vital for the salvation of man. In the New Testament, John says that, "...except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."[13] To the Mormons, there is nothing in that sentence that limits it to the living. Instead, it appears that all men (and women) must be "born of water" (baptised) that they may enter into the Kingdom of God, both here on the earth and in the life hereafter. The question that naturally follows is: what about those who have lived on this earth and who have never heard about baptism and never had this ordinance performed? The Mormons believe that this is still necessary and must be done by proxy for those who have not been baptised and who have not been sealed into the Church or with their parents and children. One of the major roles of the Genealogical Society is that of procuring and verifying family records, making possible the performance of these ordinances in the temples of the Church vicariously for all those ancestors.

As early as 1840 the Mormons were collecting genealogical data and performing ordinances for their dead. It was not until 1888, however, that any Church-related organization was founded

to assist in the collection of genealogical data. This was the Latter Day Saints' Genealogical Bureau. This early bureau suggested strongly the need for a Church-directed genealogical library with professional guidance. Consequently, on November 13, 1894 the Genealogical Society of Utah was incorporated.[14]

The objective of the society was for "collecting, compiling, establishing and maintaining a genealogical library for the use and benefit of its members and others."[15] Since that time the Society has been a benefit to the many who use it. It has grown to include eighty branch genealogical libraries, aside from the main library in Salt Lake City. In 1968, over 140,000 people used the facilities in Salt Lake City and 212,000 used the branch libraries.[16] In 1969 the holdings exceed 670,000 100 foot rolls of microfilm with an average of 1000 exposures per roll. This represents the equivalent of three million volumes of 300 pages each. They receive about 1,000 new rolls of microfilm weekly from throughout the world.[17] The Society also has an archive of over six million completed records of family groups which is added to daily.

Although the Society library gets a copy of the microfilmed records, and another positive print is given to the owner of the original record, the problem was where to put the negative so it would be safe from damage. In 1958 the exploratory work for a storage facility inside the granite mountain just outside of Salt Lake City was begun. First, a 500-foot core test was drilled into the solid granite to insure that the rock structure was sound and the water seepage controlable. The test proved successful, and an exploratory tunnel was excavated. Active construction was begun in 1961

and by the end of 1965 the project was completed. The protection the vault affords is complete except for a direct nuclear or atomic bomb hit. There is nearly 300 feet of solid granite above the vault's laboratory and office area and 700 feet above the six huge vault storage rooms. The three access tunnels have bank vault doors that weigh from 9 to 14 tons each.

The temperature in the storage room is 57-58° F. year round and the humidity is always from 40 to 50%. This is considered perfect for microfilm storage.

The vault has more than 65,000 square feet of floor space. There are six huge vault rooms, each with the capacity to store 885,400 100-foot rools of 35mm microfilm. The total vault capacity--the equivalent of over 25 million 300-page volumes--can be expanded if necessary through further excavation. The vault is self contained, including its own water supply, microfilm and printing laboratory and emergency generator.

In January, 1969 a new program was introduced called Genealogical Information and Name Tabulation or, more commonly, GIANT. Beginning in 1970, it is expected to be in full operation throughout the world. Although the society identified names individually on separate genealogical forms in the early 1900's, the computer will store and index this information for quick and more efficient retrieval.

The society is presently investigating even newer ways of controlling their records. At a World Conference on Records held in Salt Lake City on August 5-8, 1969, many aspects of records control were considered, including the possible use of laser beams for identification and retrieval of material. This Conference was entitled "Records Protection in an Uncertain

World". It was attended by over 10,000 historians, genealogists, librarians, archivists, and computer and microfilming experts. Elder Theodore M. Burton, vice-president and general manager of the Society, stated in discussing the purpose of the conference that, "We want to keep records intact...The only way this can be done is by having interested persons all over the world care for their records. By that I mean preserve them... If we can get these record-keepers together, perhaps we can set up some kind of an arrangement whereby records can be preserved."[18] This typifies the active interest of the Mormon Church in collecting and preserving records both now and in the time to come.

Although spoken in 1911, the prediction of Nephi Anderson, an early leader of the Church's genealogical activities, still applies to the future aims of the Society. His prediction describes the present scope of the Society and then he continues:

> "...and so throughout the years, reaching into the Millennium of peace, this work of salvation will go on, until every worthy soul that can be found from earthly records will have been searched out and officiated for; and then the broken links will be joined, the tangled threads will be placed in order, and the purposes of God in placing salvation within the reach of all will have been consummated."[19]

FOOTNOTES--VI

[1]Doctrine and Covenants, 127:9.

[2]Ibid., 128:8.

[3]Ibid., 85:9.

[4]Durham, Political Science Quarterly, p. 62.

[5]Durham, Public Administration Review, p. 178.

[6]Doctrine and Covenants, 47:1.

[7]Peterson, Bulletins, p. 273.

[8]Doctrine and Covenants, 128:3.

[9]Peterson, Bulletins, p. 274-5.

[10]Ibid., p. 278.

[11]Ibid., p. 277.

[12]Smith, Doctrines of Salvation, p. 200.

[13]John 3:5.

[14]In November 1944, the 50th anniversary of the Society, the name was changed to the present title.

[15]Bennett, American Archivist, p. 227.

[16]Lofthouse, The Improvement Era, p. 15.

[17]Palmer, The Improvement Era, p. 7.

[18]quoted in Ibid., p. 7.

[19]Lofthouse, The Improvement Era, p. 15.

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SACRAMENTAL RECORDS

OF

ST. MARY'S CATHOLIC CHURCH, EUGENE, OREGON

David E. Horn

Archives Seminar

26 February 1970

87/88

INTRODUCTION

This report is accompanied by a "Chronology" of the administrative history of St. Mary's parish. Both parts are less complete than they might have been if more materials had been available.

With the materials available much can be done. A careful perusal of the parish registers can further identify many of the parishoners - and perhaps some of the preists - who have been prominent in the history and work of St. Mary's.

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HISTORY OF SACRAMENTAL RECORDS

The history and purpose of sacramental records have been treated by James P. O'Rourke in his doctoral dissertation, Parish Registers: an Historical Synopsis and Commentary. Most of the material in the first section of this paper is based on that treatise.

The Catholic Church is a Sacramental Church and has conferred the dignity of the term "Sacrament" on seven of its ceremonies: Baptism, the initiation into membership; Communion, the official participation in the daily life of the Church; Penance, the restoration of or improvement in the eligibility for receiving other Sacraments (this is accomplished by making a Confession); Confirmation, the conferral of responsibility for adding to and spreading the benefits of the Church; Matrimony or Holy Orders (culminating in ordination to the priesthood) - a Catholic usually receives one of these as the consecration of his life's role; Anointing of the Sick (formerly called Extreme Unction), often received just before death.

Only three of these - Baptism, Confirmation, Matrimony - are the subjects of laws governing the keeping of parish registers. The purpose of these laws is to establish church membership and to determine eligibility for the reception of the Sacraments; the keeping of these three registers is sufficient to accomplish this. Their main purpose is proof of the reception of a certain Sacrament. A secondary use of properly kept records is their acceptability by civil agencies.

Most of the records now in use had been developed by the time of the Council of Trent (1545-1563); at that time there were many changes in Church laws, and records were adapted to those changes. These changes were made final and the rules for keeping records were made clear in 1614, when the Rituale Romanum, or Roman Ritual, was published. This detailed description of the ceremonies of the Church demanded careful attention to the entries in the two kinds of registers that had become universal by then - Baptism and marriages - and gave increased importance to three kinds of records that had not been kept uniformly - confirmation, deaths and the parish census (or liber de statu animarum, book of the state of souls).

Thus there are five books that must be kept in all parishes; three of them are entirely sacramental and the other two are indirecIty sacramental. The Code of Canon Law, promulgated in 1917, repeated the rules for keeping these records. Canon 470 lists the five books; that canon and the others listed in the Appendix to this paper give many details.

The purpose of the parish registers has not changed; there have been variations in the information recorded and adaptations in the forms used, as noted below. I shall consider each of the Sacraments under the following headings, avoiding repetition: HISTORY; INFORMATION; USE; IMPORTANCE; SECURITY; INTEGRITY (completeness at St. Mary's).

The two key registers are those for baptisms and marriages, so they will receive the most attention.

BAPTISM

HISTORY

Since the sixteenth century the register of baptisms has included most of the information which the modern books record. One important addition came in 1907, when it became obligatory to record in the baptismal register the notice of marriage. Thus the Register Baptizatorum became the "principal book" of church records (O'Rourke, 37). Since this one register contains data about baptisms, confirmations and marriages, it could almost be the sole permanent record.

INFORMATION

The items recorded identify the individual and make possible an assessment of his eligibility for other sacraments, especially marriage.

Name and Address identify the recipient.

Date of Birth determines his age, which must be known for reception of Communion, Confirmation or Matrimony (or Holy Orders).

Place of Birth and Address help determine the official residence - a Catholic must be baptized in his proper parish, or a notice must be sent to that parish.

Names of Parents also help identify; they make it possible to trace relations and determine whether, for example, a prospective spouse is a second cousin or closer. The Religion of the Parents helps determine the probability that the child will be raised in the Catholic faith.

Baptism confers a spiritual relationship between the person baptized and the one who baptizes; also, between the

person baptized and the godparents. Because of these relationships, no marriage can take place. Therefore the Name of the Minister and the Names of the Godparents are recorded. Of course, these people must see that the ceremony is performed correctly, and, if there is ever any trouble about the record, they can be asked to testify.

The Church, City and Date of Confirmation are recorded in a column especially provided (they had to be crowded into the older registers). This was first required by the Code of Canon Law.

Similarly, the necessary information about the Marriage of the individual is recorded in a column entitled "Remarks" (Notanda); once a person is married, he cannot re-marry as long as his spouse is living. Someone who has received Holy Ordrs or made a solemn Religious Profession is not permitted to marry, so notices of those ceremonies are made in this column.

The registers printed before 1907 did not have columns for all these entries (See Form A); modern registers offer ample space, allowing two pages for the columns.

If a marriage is annulled or one spouse died, this information should be recorded in the Baptismal register, so that the eligibility for re-marriage will be known.

USE

Candidates for First Communion, Confirmation, Matrimony or Holy Orders write to their parish of baptism to obtain a certificate, which is stamped with the parish seal. If a person already married attempts re-marriage, the pastor is informed. (In the last nine years, at St. Mary's, there have been two such cases.)

IMPORTANCE

As indicated above, the baptismal register is indispensable.

SECURITY

The register form, with bound pages, is used so that nothing may be added or deleted surreptitously; once a year, a summary of each entry is sent to the diocesan archives (see Form B).

INTEGRITY

The records of Baptisms at St. Mary's seem to be complete, from 1887 to the present (See Record Inventory Sheets, Series 2).

FIRST COMMUNION

HISTORY

The keeping of a First Communion register is not required by Canon Law but is demanded by the regulations of the Archdiocese of Portland (See Appendix II). These records are not indexed, and no summaries are sent to Portland. Reception of Communion is an important step in the life of a Catholic, but this Sacrament may be received often. If any doubt about the reception of a First Communion arises, an individual may receive the Sacrament of Penance (Confession) and then receive Communion; only a record of Baptism would be necessary.

Until recently, boys and girls in the first or second grade were instructed about Communion and then received for the first time in a group, in a fairly public ceremony. Therefore, many entries in these registers are typed lists of names that

have been pasted into the books. Recently, however, it is the custom for children to receive their First Communion individually. Some parishes wait for many of these and then record them all at once, but this increases the possibilty of error.

Another recent development is the change in the reception of Penance. Formerly, every individual would make his First Confession a day or two before his First Communion; the record of the latter served as a record of the former. Now one does not start Confessing until a year or more after his First Communion. It is usually assumed that a Catholic would have made his First Confession before he receives Confirmation, but there is nó no careful record of this, and some new way of recording may be needed.

INFORMATION

Nothing is added to the data in the register of baptisms except the date and place of Communion (these are not enterd into the register of baptisms).

USE

Candidates for Confirmation, Matrimony or Holy Orders write for certificates of First Communion. Since the church, city and date of baptism are entered, this book may be used for proof of baptism if a register is lost.

IMPORTANCE

Negligible.

SECURITY

Register form; copies are not sent,as the data are expendable.

INTEGRITY

Records of First Communions at St. Mary's between 1909 and 1937 seem to be missing (See Records Inventory, Series 3).

CONFIRMATION

HISTORY

The keeping of confirmation records is not so ancient as the recording of baptisms, but the former have been kept in detail since the early seventeenth century.

Confirmation may be received only once in a person's life, and is usually received early in adolescence (there is now a trend toward postponing reception until the middle or late teens). This sacrament may be administered only by a bishop, who usually visits each parish every three years. Some members of small churches might go to one large central church for confirmation; the records are to be made in the church where the confirmation takes place and notice of it is to be sent to the parish of baptism for all the recipients. (Form C.)

Canon law, and the Roman Ritual, require that male and female recipients are to be listed separately; this one often finds long lists, arranged alphabetically, pasted into the confirmation registers.

INFORMATION

The date and place of confirmation and the name of the sponsor are the only items not already recorded.

USE

Reception of Confirmation indicates continued active

participation in the life of the Church and it is the last sacramental requirement for Matrimony or Holy Orders. Its record could suffice for the three sacraments received before it, but in practice all the certificates are sent for.

IMPORTANCE

Marginal, as the data are recorded in the baptism register.

SECURITY

Register book; summaries sent to diocesan archives (Form D).

INTEGRITY

Records at St. Mary's seem to be complete (Series 4).

MATRIMONY

HISTORY

There have been many changes in Church law concerning the conditions necessary for a valid marriage, but since the sixteenth century the requirements in virtually all instances have included a public ceremony before witnesses. Thus the records must be complete and clear, including the names of the witnesses.

INFORMATION

The presiding Minister must note that the fact of the marriage has been entered in the baptismal register or sent to the parish of baptism.

USE

The marriage register is referred to only if a court case (civil or ecclesiastical) arises.

IMPORTANCE

The register contains the details of an important and usually unique event in a person's life. Since not all the details needed for identification and proof are recorded in the registers of baptisms, the marriage register should be kept.

SECURITY

Register book; summaries sent to diocesan archives (See Form E).

INTEGRITY

The marriage records of St. Mary's seem to be complete (See Series 5).

DEATHS

HISTORY

The Liber Defunctorum, or Book of the Dead, has been kept in its present form since the early 17th sixteenth century.

INFORMATION

The register contains data needed to identify the deceased (e.g., Name, Address, Age, Names of Parents or Spouse). If he received any sacraments just before death - Baptism, Penance, Communion and/or Matrimony - these are recorded, so that the state of his soul just before death can be known as closely as possible. Since life is"changed, not taken away" (Mass for the Dead), this register approximates a liber de statu animarum of those who have entered the after-life.

USE

Almost no official use; it can be consulted to verify the death of the spouse of a person who wishes to re-marry.

IMPORTANCE

Minimal; interesting for some entries, for example, the cause of death.

SECURITY

Register book; summaries are sent to the diocesan archives (See Form F).

INTEGRITY

Records of deaths in St. Mary's parish seem to be complete (Series 6). There are no entries between December 1892 and April 1894, but there may have been no deaths then.

STATE OF SOULS

HISTORY

Parish censuses have been required since the Council of Trent and have recorded approximately the same information since the early seventeenth century.

INFORMATION

These annual census cards note the sacraments that have been received by every member of the family. (FORM G)

USE

In constant use by the priests of a parish to find out everything from the phone number of a parishioner to the state of his marriage.

IMPORTANCE

Indispendable for the daily activities of a parish.

SECURITY

These are the only canonically regulated records that may be kept on index cards instead of in a register book; since the information on them is dated rapidly, there is less fear of their being lost or altered. However, because they contain information of a very private nature on living persons, they are kept under lock and key in a desk or file drawers.

As these are of value only in the local parish, no summaries are sent to the diocesan archives. If a parish is divided and a new church erected, the census cards are also divided.

EVALUATION

In the report of the 1937 Historical Records Survey, St. Mary's parish received a rating of "Excellent." It deserves the same rating today. All necessary records are kept, they are in good condition and are carefully indexed.

The evaluation of the record keeping system of the Catholic Church is more difficult. The register method can be effective and is especially useful for security when records are made in many different places. Nonetheless, there is too much duplication in the system as it is now used. One advantage of this duplication might be the rapid adpption of a more centralized system, as summaries of all the important sacramental records have already been collected in each diocesan Chancery Office.

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APPENDIX I

CANONS CONCERNING RECORDS - ENGLISH TEXTS

The following texts are quotations or paraphrases from the Code of Canon Law (Codex Iuris Canonici; hence, CIC).

The following section on canons 375 to 384 is quoted from Woywod, V. I, pp. 153-156.

The Diocesan Archives

279. The bishop shall provide a safe and convenient place for the archives of the diocese. A catalogue or index of all the documents with a summary of their contents shall be carefully made. (Canon 375). Each year, within the first two months, the catalogue shall be brought up to date, and all the documents of the past year classified. The Ordinary shall institute a careful inquiry about documents missing from the archives, and he has authority to use any necessary means to have them returned (Canon 376).

The archives shall be locked, and nobody shall be allowed to enter them without the bishop's or the vicar-general's and the chancellor's permission. The chancellor only shall have a key to them (Canon 377). Without the bishop's or the vicar-general's permission, no one is allowed to take any document out of the archives, and all documents must be returned within three days. The Ordinary only may allow a longer interval, and this favor should not be easily granted. He who takes any document out of the archives, must leave a signed receipt for it with the chancellor (Canon 378).

280. The bishop shall also have a special place for documents that must remain secret. Each year, as early as possible, the documents of trials for bad behavior, the subjects of which have passed this life, or in whose case ten years have elapsed since their sentence was pronounced, shall be taken out of the archives and burnt. A brief summary of the case and the text of the final sentence is to be kept for reference. A catalogue of the documents contained in the Secret Archives shall be drawn up and revised each year, as is demanded by Canon 375 for the general archives (Canon 379, 1-2).

The Secret Archives should be so constructed that they can be opened only by the use of two different keys - one to be kept by the bishop (or administrator Apostolic) and the other by the vicar-general (or, if there is no vicar-general, by the chancellor). Only the bishop or the Apostolic administrator may ask for the other key to open, without any witness, the secret archives (Canon 379, 3-4). Immediately after having taken possession of the diocese, the bishop shall designate a priest who, during a vacancy or during the time that a bishop is hindered from exercising his jurisdiction, shall keep the key of the secret archives which the bishop had (Canon 380).

281. In section 281, Woywod paraphrases canons 381 and 382, in which provisions for maintaining the integrity of the Secret Archives between the time of the death of one bishop and the time of the arrival of his successor.

Archives at Other Churches

282. The bishop shall insist that an inventory or catalogue be made in two copies of the documents of cathedral, collegiate and parochial churches and of confraternities and diocesan institutions. One copy shall be kept in the respective archives and the other in the episcopal archives. The rules of Canons 470, 1522 and 1523 must herein be observed. Original documents shall not be taken away from any of the ecclesiastical archives, except under the conditions laid down by Canon 378 (Canon 383).

283. The documents of the parochial and of the diocesan archives which are not of such a nature that they must be kept secret, may be inspected by anyone who has an interest in them. Anyone may also ask that a legal copy be made at his expense and given to him. In the matter of exhibiting documents or issuing copies of the same, the chancellor of the Curia, the pastor and other custodians of archives shall observe the rules made by the legitimate ecclesiastical authority, and shall in doubtful cases consult the local Ordinary (Canon 384).

Thus far the quotation from Woywod. A brief summary of the same canons (375-384) is found in the article, "Archives, Ecclesiastical," New Catholic Encyclopedia, V. I, p. 770, by C. A. Kekumans.

The following section on canon 470 is quoted from Woywod, V. I, pp. 195-196. It is part of a section entitled, "Obligations of the Pastor."

348. The pastor must keep the parochial records of Baptism, Confirmation, marriage and the deceased. He shall take care to have the census books as correct as possible, and shall keep these books with great care and according to the approved custom of the Church or the regulations of the bishop. In the baptismal record shall be inserted also a notice about the Confirmation, marriage, or subdeaconship, or solemn religious profession, saving the marriage of conscience discussed in Canon 1107. When issuing baptismal certificates, these facts should always be mentioned in the certificates. At the end of each year the pastor should send an authentic copy of the records of the parish to the episcopal Curia with the exception of the census book (Canon 470, 1-3). Various Canons of the Code demand that the notice of the Confirmation, marriage, subdeaconship, and solemn religious profession be sent to the pastor of the parish where the persons were baptized, and the pastor is to make an annotation of the fact in the baptismal record in the margin opposite the individual records. If, in some of the record books, there is no space left for the entry of such notice, a mark can be made at the name of the person's baptismal record and the notices can be kept in the appendix.

The pastor shall have a parochial seal and a safe place

for the above-mentioned parochial books, where he should also keep the bishop's letters and other documents that it may be useful or necessary to keep (Canon 470, 4).

The following is my own translation of the Latin text of part of canon 576, 2, found in O'Rourke, p. 63.

Canon 576, 2. When someone makes a solemn profession of vows, his Superior should inform the pastor of the church where the candidate was baptized, as provided in canon 470, 2.

The following is from Woywod, V. I, pp. 401-402 and 421. Canons 777 and 778 govern the recording of baptisms; canons 798 and 799 govern the recording of confirmations.

Of the Record and Proof of Baptism

674. The pastor shall carefully and without delay enter in the baptismal records the names of the persons baptized, the minister, the parents and sponsors, the date and place of the baptism.

In the baptism of illegitimate children the name of the mother is to be entered, if her motherhood is publicly known, or if she of her own accord asks in writing or before two witnesses that such entry be made. Also the name of the father is to be entered, provided he himself demands it of his own accord in writing or before two witnesses, or if he is known to be the father from some public and authentic document. In other cases the baptism is to be recorded as of a child of unknown father or of unknown parents (Canon 777).

678. If baptism was not given by the proper pastor, or in his presence, the minister shall as soon as possible inform the pastor of the domicile of the person baptized about the baptism (Canon 778).

Of the Records and Proof of Confirmation

695. The pastor shall enter in a book kept specially for this purpose the names of the minister of Confirmation, of the persons confirmed, of the parents and the sponsors, also the date and place of Confirmation, besides making note of the Confirmation in the baptismal record, as demanded by Canon 470, 2 (Canon 798).

If the proper pastor of the person confirmed was not present, the minister of Confirmation shall either personally or through another inform the pastor as soon as possible of the conferring of the Sacrament (Canon 799).

From Woywod, V. I, p. 641:

973.... the Ordinary in the case of seculars, or the major superior in the case of religious ordained with the superior's dismissorials, shall send notice of the ordination of each subdeacon to the pastor of his place of baptism, in order that this ordination may be entered in the baptismal record, as Canon 470, 2, demands (Canon 1011).

From Bouscaren and Ellis, pp. 543 and 544-5:

Canon 1103. 1. After the marriage, the pastor or the one who is taking his place must as soon as possible enter in the marriage record the names of the contracting parties and witnesses, the place and date of the celebration of the marriage and other entries according to the method prescribed in ritual books and by his Ordinary; and this, even though another preist delegated by himself or by the Ordianry assisted at the marriage.

2. Moreover, according to canon 470, 2, the pastor shall note also in the baptismal register that the party has contracted marriage on a certain day in his parish. In case the party was baptized elsewhere, the pastor of the marriage shall, either personally or through the episcopal Curia, send notice of the marriage to the pastor of baptism, so that the marriage may be recorded in the baptismal register.

Canon 1107. A marriage of conscience is not to be recorded in the usual matrimonial and baptismal registers, but in the special book mentioned in canon 379, which is to be kept in the secret archives of the Curia.

From Bouscaren and Ellis, p. 623:

The Record of Death

After the burial, the minister shall inscribe in the register of deaths the name and age of the deceased, the name of his parents or spouse, the date of death, the sacraments which he had received, and the place and time of the burial. (Canon 1238)

From Woywod, V. II, p. 312:

1744....The principal public ecclesiastical documents are: .... (4) records of baptism, confirmation, ordination, religious profession, marriange and death, which are preserved in the Curia, or the parish, or the religious organization; also written attestations taken from the said records made by pastors, or Ordinaries, or ecclesiastical notaries, and authentic copies of them (Canons 1812 and 1813, 1).

From Woywod, V. II, p. 383:

1893. The local Ordinary has the duty to see that an annotation regarding the declaration of nullity of a marriage is made in the baptismal and matrimonial records where the marriage was recorded (Canon 1988).

APPENDIX II

DIOCESAN DECREES CONCERNING RECORDS - ENGLISH TEXTS

The following texts are from the Decrees of the Fifth Provincial Council of Portland in Oregon: Authorized English Translation, pp. 33-35.

Decree 145

The parish priest shall prepare and exhibit to the Bishop on his visitation the following books:

1. Baptismal book, according to Canons 470,2; 777; 1988; with a note as to the place, date, month, and year of birth.
2. First Communion book, in which the communicants are listed by name.
3. Confirmation book, according to Canon 798.
4. Marriage book, according to Canons 1103,1; 1988; with mention made as to whether the banns were called, as to any dispensation, and if applicable, as to the use of the Pauline Privilege, or the Privilege of the Faith, or a Dispensation super rato.
5. Book of the Dead according to Canon 1238;
6. Book of the History of the parish in which shall be commemorated: the beginnings of the church or missions; the founder; the builder; foundation date and title; and the chief events in its history, such as its growth, the names of older parishioners, and such other items as might later form material for a formal history.
7. An inventory of church properties....
8. Account book....
9. Cemetery book....
10. Book of the state of souls, according to the Roman Ritual.

Decree 146

All these books shall be kept locked in the parish archives; and they belong to the parish, not to the parish priest.

Decree 147

1. The parish books shall be kept in the manner and form prescribed by the Ordinary.
2. They shall not be made out with a ball point pen, but with a pen and permanent ink, so that they may be microfilmed.
3. Should any change have to be added, or signed, by a priest, it shall be made only in the margin. Neither erasure nor correction is permitted. And pages shall never be removed.

Decree 149

In January of each year the parish priest shall see that an accurate and legibal copy is made of the preceding year's entries in the baptismal, confirmation and marriage books and the book of the dead; he shall send this to the Curia by the 20th of the month.

Decree 150

1. A parish priest or an administrator, on the day he leaves the parish for good, shall, in the presence of the Dean or the Ordinary's delegate, give to his successor: the key to the archives, and an inventory of the books, documents, and other parish property....

Decree 120

From the section on Vicars Forane, or deans: The Dean will inspect the parish books mentioned in Decree 145, seeing to it that any irregularities of the parish priests in keeping their parish account books are rectified.

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CHRONOLOGY

OF

ST. MARY'S CATHOLIC CHURCH, EUGENE, OREGON

An Outline of Its Administrative History

David E. Horn

Archives Seminar

26 February 1970

INTRODUCTION

This outline of the history of St. Mary's Catholic Church, Eugene, Oregon, was written in connection with a study of the parish records. This explains the emphasis on those events which affect record keeping. Because sacramental records in the Catholic Church are kept in the parish office (with annual summaries sent to the diocesan archives), particular attention has been paid to the status of Eugene before the first resident priest arrived in 1887. If Eugene was considered part of the administrative district of a parish in Jacksonville or Corvallis, then sacramental records of people in Eugene would be kept in those cities.

If, on the other hand, Eugene belonged to no parish and was served only by an occasional "circuit rider," then the sacramental records would have been sent directly to the archdiocesan archives in Oregon City (until 1862) or in Portland.

This chronology has several weak points: 1) not all possible sources have been used (I am still searching forsome items); 2) the history of the Catholic Church in Eugene has not been integrated into the history of the Archdiocese of Portland; 3) the lives of the people who served St. Mary's - both clergymen and laymen - have not been recounted.

The history of St. Mary's should be written. Even if more information for the period from 1853 to 1887 is not found, there is enough material in the parish collection (described in part at the end of the bibliography) to tell the story of the priests and parishioners since 1887. I hope that this chronology, with its many references and its annotated bibliography, will make it unnecessary for some future writer to retrace the ground I have covered.

CHRONOLOGY

OF

ST. MARY'S CATHOLIC CHURCH, EUGENE, OREGON

An Outline of Its Administrative History

1846 1846 1846

June: Eugene Skinner filed a donation land claim and became the first settler in Eugene City, now Eugene. (Coons, 1). Francis N. Blanchet was appointed bishop of Oregon City. (O'Hara 1925, 98). The center of the diocese was later moved to Portland. Since the establishment of the diocese preceded the arrival of Catholics in Eugene, all official records of St. Mary's parish have always belonged in Oregon.

1848 1848 1848

February: the First Provincial Council of Oregon was held in Oregon City. There were 10 diocesan priests, 2 Jesuit priests and several nuns. (Mahon II, 920; O'Hara 1925, 115.)

1850 1850 1850

Sometime in the 1850's Blanchet visited Eugene and organized the congregation there. (Butts, 29)

1851 1851 1851

Summer: James Croke became the first resident priest in Portland. (CS 14 Dec. 1911, 1); (cf. Schoenberg, 32). Croke signed the parish registers of St. John the Evangelist Church, Oregon City, in June, July and September. (Nichols, 318-9)

1853 1853 1853

Father Croke visited Eugene in the summer, becoming the first Catholic priest in Eugene. (R-G 4 Jan. 1942, 4.) One source reports he found not Catholics there (Gimpl,2), but other sources say he was a missionary to the city from 1853 to 1859, journeying there every summer from his parish in Portland (O'Hara 1911, 162-3; HRS, 2; CS 1939, 57). A letter of Croke says he celebrated Mass in August, 1853, 14 miles south of Corvallis - the first Mass in that part of the country. (OJ 2 Feb. 1936, 8.) Since Croke was administering sacraments outside his own parish, the sacramental records should have been sent to the diocesan archives in Oregon City.

1855 1855 1855

There were 303 Catholics in Oregon (Clark/Down, 663) and 113 Catholics in the Willamette Valley (O'Hara, 1911, 159).

1856 1856 1856

The nadir of the Catholic Church in the Willamette Valley, as the scare of Indian wars in Oregon and the attraction of gold in California had diverted many potential settlers. There were only 6 churches and 7 clergymenin Oregon, including James Croke in Portland and Patrick Mackin in Oregon City (O"Hara 1911, 162-3). Schools and other institutions had closed; all nuns and regular priests had left the diocese (O'Hara 1925, 96-7).

NOTE: From the mid-1850"s until 1887 the history of St. Mary's is difficult to trace. I shall list the information I have found, in the hope that it will be of assistance in the writing of a fuller history of the parish.

1858 1858 1858

In Jacksonville, St. Joseph's Catholic Church was built, with funds collected by Croke. Croke had become affiliated with the archdiocese of San Franciso in 1857 and moved there no later than early 1859 (O'Hara 1925, 130); he was replaced in Portland by Mackin in 1856 (CS 1939, 57).
A note in the Jacksonville Museum says that for many years St. Joseph's parish included many out-lying areas, including Eugene; that would mean that the sacramental records of Eugene would have been entered in the registers in Jacksonville and would have been transferred, when the church was closed in 1940, either to Portland or to the parish in Medford which still has Jacksonville as one of its "missions."

It seems unlikely that the Jacksonville pastor was responsible for Eugene, as a church was opened in Corvallis by 1861, when Jacksonville began having a resident pastor. Also, Francis X. Blanchet (nephew of the Archbishop) served in Jacksonville for ten years - 1863 to 1873 - and wrote a book about it but never mentioned Eugene.

1861 1861 1861

J. F. Fierens became the first resident priest at Jacksonville (CS 1939, 57).
St. Mary's Church in Corvallis was founded; for many years it was the only Catholic church in the Southern part of the Willamette Valley and served an area now divided into at least 8 parishes, including Eugene (OJ 2 Feb. 1936, 8). Records of this church should contain information about Catholics in Eugene.

1862 1862 1862

Seat of the archdiocese was moved to Portland (O'Hara 1925, 122).

1863 1863 1863

Francis X. Blanchet arrived in Jacksonville, where he remained until 1873 (a note in the Jacksonville Museum says 1878). His "Southern Mission" was 200 miles long and 150 miles wide. One-quarter of the residents of Oregon were Catholics (F. X. Blanchet).

1866 1866 1866

Colonel Henry Ernst Dosch was married on July 10 - evidently in Canyon City but the location is not certain - at a ceremony presided over by Father Patrick "Macklin" (Lockley, 65).

1868 1868 1868

Eugene has become a city of churches, whose congregations include the Roman Catholics, with "Rev. Father Macken" (Walling, 401).
This note by Walling is a welcome exception to the rule that religious sects in Eugene are not written about until they have erected or purchased a church building. It also adds to the small amount of information on Patrick Mackin (people don't like to write about people whose names are hard to spell).
Mackin signed parish registers in Oregon City in 1856, 1857 and 1858 (Nichols, 319-20). He officiated at the burial of John McLoughlin in 1857, and is mentioned twice under that gentleman's will: once as "Revd MacKin" and once as"Rev. Mr. Mackin"; in each instance he owes $38.00 (Barker, 162, 177).

1870 1870 1870

Beginning of the publication of the Catholic Sentinel, which has had various kinds of ownership and is still being published as the official newspaper of the Archdiocese of Portland in Oregon (O'Hara 1925, 130).

1871 1871 1871

February 5: Patrick Gibney, pastor in Corvallis, took care of Eugene (Leipzig, notes).
Probably it was sometime in the 1870's that the congregation became too large for the private homes in which Mass had been celebrated; the municipal authorities offerd the use of the old court house, which Father Gibney accepted (Butts, 29; O'Farrell, CS 1907). (Cf. Moore, 36.)
There is a possible discrepancy here: Gibney was pastor of a church in Astoria in 1867 and was apparently still pastor there in 1874 (Schoenberg, 60, 76). He might have served in Corvallis in the interim and then returned to Astoria, as assignments were irregular and unusual at the time.

1873 1873 1873

February 24: Father Louis Metayer purchases property for a church; the site was the northeast corner of Eleventh and Willamette in Eugene (Schoenberg, 73).

1878 1878 1878

The Archdiocese of Portland had 23 priests, 22 churches, one college, 9 academies, 1 hospital, 1 orphanage "and schools for a population of twenty thousand"(Mahon, II, 920).

1880 1880 1880

During the 1880's Mass was sometimes said in Frank's Hall, between East Broadway and Oak (Gimpl, 3).

1881 1881 1881

In the Willamette Valley there are only 5 cities with priests, and the missions there are in poor condition (Steckler, 319-20).
Abbot Adelhelm Odermatt, O.S.B., founder of Mt. Angel Abbey, visited in Eugene and said Mass at the homes of John Gimpl and the Knebel family. (Leipzig, notes - Gimpl.)

1882 1882 1882

Mt. Angel Abbey was founded (O'Hara 1925, 158).
Benedictine priests from the abbey helped in Eugene from 1882 to 1887; they included Fathers Barnabas, Anselm and Werrher (Leipzig, letter from Maurus, O.S.B.).
The priests from Mt. Angel sometimes said Mass in private homes, for example, at Roughs, near Central, and at Vogel's. The priests included Fr. Erhart (Leipzig, notes - Gimpl and Schnorenberg).

1886 1886 1886

Louis Metayer was appointed the first pastor of Albany; he ha said the first Mass in that city in 1885, at the Depot Hotel (Schoenberg, 119).
Metayer bought a building in Eugene; it had been used as a Methodist church at Tenth and Willamette, and Metayer had it moved to Eleventh and Willamette (to the property purchased in 1873). He said the first Mass there on May 30 (Schoenberg, 73).
The cost of the church was 250 or 300 dollars; at first Mass was said by priests who came irregularly and stayed for a few days (Leipzig, notes - Wald).

1887 1887 1887

Father F. S. Beck was appointed the first resident priest in Eugene; he served there until 1893, administering sacraments also in Monroe and Cottage Grove (CS 1939, 39). Beck had arrived in Oregon on June 23, 1887 and had stayed at Mt. Angel Abbey before he was assigned to Eugene. (Leipzig, letter from Maurus, O.S.B.)
The beginning of a regular schedule of Masses was announced for Sunday, September 18, with the sermon being preached in both English and German (Leipzig, notes C5).
There were only about 8 families in the parish (Leipzig, notes - Gent meeting); they were not able to support a resident priest, so Beck soon returned to Wisconsin, where he had been administrator of the diocese, to raise money (Schoenberg, 129). He returned with sufficient funds and with twelve families of German Catholics who settled in Eugene (Leipzig, notes - Scharpf; Gimpl, 3).

1889 1889 1889

By the beginning of 1889 Beck had returned from Wisconsin and had made arrangements for the beginning of a school. Three Benedictine nuns arrived in January and opened an elementary school in February, starting with approximately 70 pupils..The church and school were blessed in February; the school was called St. Mary's, but the church was called the Church of the Purification of the Blessed Virgin Mary, which was its official name until the construction of the present church building in 1927. (Leipzig, letter from Mother M. Edith, O.S.B.)

1894 1894 1894

Rev. M. H. Stravens appointed pastor (CS 1939, 39).
The Benedictine sisters left St. Mary's. (Leipzig, letter from Mother M. Edith, O.S.B.) Schoenberg and the Catholic Sentinel say that in 1903 the Sisters of Mercy replaced the Benedictines; there might have been no school between 1894 and 1903.

1895 1895 1895

Rev. James H. Black became pastor; he remained until 1897. He built a church in Cottage Grove, which was served by priests from Eugene until it was estabished as a separate parish in 1936 (CS 1939, 39; HRS Cottage Grove). Black also built the first parish house in Eugene (Fr. Beck had lived in the church sacristy for a while and then built his own house); the rectory was on Eleventh, between Willamette and Oak (Moore, 36).

1897 1897 1897

Rev. William A. Daly, pastor, 1897-1898 (CS 1939, 39).

1898 1898 1898

Rev. Ladislaus H. Pryzbylski, pastor, 1898-1901 (ibid.).

1901 1901 1901

Rev. Peter Beutgen, pastor, 1901-1904 (ibid.).

1903 1903 1903

The Archdiocese of Portland is divided, with a separate see established at Baker (O'Hara 1925, 161).
Sisters of Mercy begin teaching at St. Mary's School; they continued until 1916 (CS 1939, 39).

1904 1904 1904

Rev. A. Reidhaar, pastor, 1904-1906 (ibid.).

1906 1906 1906

Rev. Joseph M. O'Farrell, pastor, 1906-1911 (ibid.).

1907 1907 1907

Two new buildings were erected: a church and a school.
Beck had built a school between Tenth and Eleventh; O'Farrell moved Beck's back and built his addition on the same lot (Leipzig, notes - Gent meeting).
The first church (the former Methodist building) was moved and a new wooden structure, designed by J. Hunzicker, was erected, at a cost of $7,000 (Twentieth Jubilee). (Cf. Moore, 36).

1911 1911 1911

Rev. John A. Moran, pastor, 1911-1920 (CS 1939, 39).

1916 1916 1916

Sisters of the Holy Names of Jesus and Mary began teaching at St. Mary's School; they still teach there (Cs 1939, 39).

1918 1918 1918

A high school is opened, called St. Francis High School.
It was officially approved by the State in 1922, when the first class graduated (CS 1939, 39).

1920 1920 1920

Rev. Edwin V. O'Hara, pastor, 1920-1929 (CS 1939, 39). There was talk of creating a diocese with Eugene as its center and O'Hara as its bishop (Morning Register, 2 June 1920); O'Hara was later bishop of Great Falls, Montana and of Kansas City; Eugene is still waiting.

The church and school were moved. The church was moved to Eleventh and Charnelton (where its successor now stands); Beck's school was destroyed and O'Farrell's was moved to Eleventh and Lincoln. A new wing was built, including space for the high school, and a new hall was opened on the second story of the school. This was considered the first unit of a new school; the second unit was opened in 1947 (Leipzig 1947; Leipzig, parish minutes; Leipzig, notes - Gent meeting).

1921 1921 1921

A Newman association hall was opened near the campus of the University of Oregon, that is, at Thirteenth and Alder (Leipzig, parish minutes).

1927 1927 1927

A new church was built, the third for this parish, and given the name St. Mary's; this has caused much confusion, as there is also a St. Mary's Episcopal Church in Eugene - the Catholic Church should change to some other name. The church was designed by Joseph Jacobberger; Avard Fairbanks designed and sculpted the bronze tabernacle doors (Souvenir of the Dedication, 3, 6).
The second church was used as a parish hall (Leipzig, parish minutes).

1929 1929 1929

Rev. Francis P. Leipzig, pastor, 1929-1950; he was then appointed bishop of Baker, Oregon, and still holds that position.

1940 1940 1940

The first unit of a new St. Mary's High School was blessed (Schoenberg, 140).

1947 1947 1947

The second unit of the new school was added (cf. 1920) (Leipzig 1947).

1950 1950 1950

Very Rev. Edmund J. Murnane, pastor, 1950-1969.

1954 1954 1954

An account of the St. Mary's parish library was published in the July 10 issue of America, a national Catholic weekly magazine.
Msgr. Murnane announced a plan to build two four-room elementary schools, one in the Washington School district and one on Maxwell Road in the River Road district. There was also to be an eight-room addition to St. Francis High School on West Eighteenth (Register-Guard, 10 Nov. 1954).

1956 1956 1956

A junior high school (grades 7 and 8) was dedicated at St. Mary's and two new elementary schools - St. Peter's and St. Paul's - were also opened. All were staffed by the Sisters of St. Joseph of Wichita.

1969 1969 1969

Rev. Emil H. Kies, pastor, 1969-.
Msgr. Murnane became pastor of St. Catharine's Church, Veneta.

BIBLIOGRAPHY

Many important sources that are kept at St. Mary's are listed in a special section at the end of the bibliography.

BOOKS AND SIGNED ARTICLES

Short ref — Full reference

Barker — Barker, Burt Brown, "The Estate of Dr. John McLoughlin: the Papers Discovered," OHQ 50 (1949), 155-85.

Two references to Father Patrick Mackin, who owed McLoughlin $38.00 at the time of the latter's death in 1857.

F. X. Blanchet — Blanchet's Historical Sketches in Bagley, Clarence B., ed., Early Catholic Missions in Old Oregon (Seattle: Lowman and Hanford, 1932).

Archbishop Blanchet first published his Historical Sketches in the Catholic Sentinel in 1878. This volume includes Brouillet's account of the Whitman massacre. Volume II of Bagley's publication contains "Sketch of the Territory of Oregon and Its Missions," and "The Catholic Ladder." O.C. 979.5 B 146

F. N. Blanchet — Blanchet, Francois X. Ten Years on the Pacific, 1863-1873 , trans. by Don Wilkins (Seattle: U. of Washington, 1937).

Originally written in 1873, this work was translated in connection with a WPA project. Blanchet, the nephew of the Archbishop, was in Jacksonville; he relates his experiences and describes Oregon for the benefit of readers in France, but he never mentions Eugene. O.C. 917.9 B 595.

Clark/Downs — Clark, Robert Carlton, History of the Willamette Valley, Oregon (Chicago: S. J. Clark Publishing Co., 1927).

Chapter XXI, "Churches in the Willamette Valley," pp. 653-679, is by Robert H. Downs. Depends for most of its information on O'Hara. This chapter has been bound separately.

Coons - — Coons, Frederica, The Early History of Eugene (Eugene, 195?).

A standard account. Although she speaks of various churches which were organized as late as 1866, she does not mention Catholics. O.C. 979.5311 C 783.

Short ref	Full reference
Lockley	Lockley, Fred, "Reminiscences of Colonel Henry Ernst Dosch." OHQ 25 (1924), pp. 53-71.

Dosch recalled being married by "Father Macklin, a fine, big-hearted Irish priest." (p. 65).

Mahon	Mahon, P. J. and J. M. Hayes, Trials and Triumphs of the Catholic Church in America (Chicago: J. S. Hyland & Co., 1907).

Gives some helpful statistics. Also contains a note on the Whitman massacre (p. 920) which makes this two-volume work interesting for anyone who wants to study the long Catholic-Protestant argument over the Whitmans. A copy is in the parish library of St. Mary's Catholic Church, Eugene.

Moore	Moore, Lucia W., Nina W. McCormack and Gladys W. McCready, The Story of Eugene (New York: Stratford House, 1949).

A text. Much helpful information on the Catholics in Eugene.F884.E9 M66.

Nichols	Nichols, Leona M., The Mantle of Elias: the Story of Fathers Blanchet and Demers in Early Oregon (Portland, Ore.: Binfords and Mont, 1941).

The Appendix, pp. 256-337, contains parish records of various places in Oregon. F. N. Blanchet, James Croke and Patrick are among the many priests who signed the registers. O.C. 922 B595 n.

O'Hara, 1911	O'Hara, Edwin V., Pioneer Catholic History of Oregon (Portland: 1911).

The standard work. Too much of this short book is devoted to the missionaries in Oregon before the establishment of the diocese of Oregon City in 1846. O'Hara was pastor at St. Mary's from 1920 to 1929 and was later bishop in Montana and Missouri. He wrote a history of Eugene, which is not now extant but will soon be, I hope. O.C. F 880 .036.

O'Hara 1925	_____. Catholic History of Oregon, 3rd ed. (Portland: Catholic Book Co., 1925).

This emphasizes a later period than the other work of O'Hara. One of the most interesting and helpful features of both works is the extensive quotation from Father James Croke, who wrote letters to Archbishop Blanchet recounting his travels in the Willamette Valley. It is surprising how little information on Eugene is contained in this volume, which was written while the author was pastor at St. Mary's.

Short ref	Full reference
Schoenberg	Schoenberg, Wilfrid P., A Chronicle of Catholic History of the Pacific Northwest, 1743-1960 (Spokane: Gonzaga Preparatory School, 1962).

A recent work, containing much valuable information. The strictly chronological arrangement is awkward at times, but the Index is detailed and accurate. There are a few mistakes in the material on Eugene, but the author gives references for every statement. The paucity of information on Eugene is puzzling.

Steckler	Steckler, Gerard D., "The Founding of Mt. Angel Abbey," OHQ 70 (1969), 316-32.

Information on the founding of Mt. Angel Abbey in 1882; its priests administered sacraments in Eugene between 1882 and 1887.

Walling	Walling, A. G., Illustrated History of Lane County, Oregon (Portland: Walling, 1884).

A note on the Catholic congregation in 1868 - the only item I have found that definitely concerns Catholics in Eugene in the 1860's.
O.C. F 882 .L2 W2

PERIODICALS

America	Spencer, Jean, on pages 379-80, issue of 10 July 1954, describes the development of a parish library at St. Mary's.
CS	Catholic Sentinel, published in Portland and the official archdiocesan newspaper. I have read the following special issues: 14 Dec. 1911 (Diamond Jubilee issue); 23 April 1914 (44th anniversary issue); 16 Dec. 1954 (85th anniversary issue); 6 Oct. 1960 (90th).

The anniversary issues repeat the same historical information year after year.

CS 1939	Catholic Sentinel. The Centenary: 100 years of the Catholic Church in Oregon, 1839-1939. Supplement to the Catholic Sentinel, 4 May 1939.

A valuable source of information, with very few errors. I hope those errors are corrected in the special edition of the Sentinel that is surely being planned for its 100th, later this year, and I hope many of the lacunae are filled, if possible. This issue is the source used most by Schoenberg, by later editions of the Sentinel and by histories in the Register-Guard.

BIBLIOGRAPHY - PERIODICALS - continued

Short ref | Full reference

L.C. Historian — Lane County Historian, Fall, 1966, "Eugene's Early Churches," an unsigned article, pp. 43-46. Pictures of early Protestant churches and the same data on the Catholics contained in most other accounts. Much attention is paid to the erection, buying and selling of church buildings.

OHQ — Oregon Historical Quarterly. Indexes at the end of each bound volume - 1 volume for each year. There are two cumulative indexes: for Volumes 1-40 and 41-61.

I have examined the cumulative volumes and then the individual indexes for the years 1961-1969 for the following: Eugene; St. Mary's Catholic Church, Eugene; Catholic Church; Croke; Mackin; Beck; Gibney; Metayer.
A very helpful feature is the column of "News and Comment," which contains much information about "Anniversaries." It was through this column that I found the reference to the article in the Lane County Historian cited above and the note on St. Mary's in Corvallis, with the further reference to the Oregon Journal, as given below.

OJ — Oregon Journal, Portland. The issue of 2 Feb. 1936 contains, on p. 8, a description of the celebration of the diamond jubilee of St. Mary's parish in Corvallis, with interesting information about Eugene and quotations from the ever-popular letters of James Croke.

Register-Guard — Eugene Register-Guard. I have consulted the following issues:

4 Jan. 1942: "Diamond Jubilee of the Register-Guard and New Year Edition." A special section on "Education, Religion, and the Arts," has, on page 4, the standard information on St. Mary's, with the added detail that it was the northeast corner of Eleventh and Willamette that Fr. Metayer purchased in 1873.

10 Nov. 1954: article on the proposed building of 2 new Catholic grade schools.

1959: a series of 32-page special sections, on 4 consecutive Sundays, on the history of Lane County (because of the centennial of Oregon statehood). The Feb. 15 issue contains an article on the churches of Eugene, which has nothing new to say. The other issues are Feb. 22, Mar. 1 and Mar. 8.

BIBLIOGRAPHY - continued

SPECIAL MATERIALS

Short ref — Full reference

HRS — The report of the Historical Records Survey on St. Mary's parish in Eugene. It lists many published and unpublished historical accounts, some of which I have not yet located. I sent copies of Bishop Leipzig, to Msgr. Murnane and to Fr. Kios, and I shall attach one copy to this chronology. The important items are listed on page 2.

HRS Cottage Grove — The report of the same project for the church of St. Mary's parish in Cottage Grove (Catholics certainly like the name St. Mary's, don't they?).

PARISH HISTORICAL MATERIALS

Msgr. Murnane located these materials in St. Mary's church office, went through them with me item-by-item and let me borrow them. I have not done justice to the materials or to Monseigneur's explanation of them, but I must list several items that I have found especially helpful. (Most of these materials were gathered or written by Bishop Leipzig when he was pastor.)

Twentieth Jubilee — 1907 Official (Illustrated) Twentieth Jubilee History For the Benefit of St. Mary's Catholic Church, Eugene, Oregon. Published by Rev. J. M. O'Farrell.

A pamphlet published at the time of the dedication of the seconnd church, which is still called Church of the Purification of the Blessed Virgin Mary.

Souvenir of the Dedication — Souvenir of the Solemn Dedication of St. Mary's Church, Eugene, Oregon, October 12, 1927.

An appropriate companion for the item directly above.

Leipzig, letters — Bishop Leipzig wrote to the superiors at Mt. Angel Abbey and at Mt. Angel Academy and Normal to learn more about Father Beck and about the Benedictine nuns who taught at St. Mary's while Fr. Beck was pastor.

Butts — Charles A. Butts, C. H., "Twentieth Year Jubilee," a one-page history of St. Mary's in the pamphlet published in honor of the dedication of the second church (see above).

BIBLIOGRAPHY - PARISH HISTORICAL MATERIAL - continued

Gimpl — Carl Gimpl is evidently the author of "Pioneer St. Mary's of Eugene," a 2600-word essay written sometime in the early 1930's. It was based in part on Bishop Leipzig's notes, but there are details in it which I have not seen anywhere else: that Croke found no Catholics in 1853 and that Beck returned with 12 German Catholic families in 1888. Writing on the back of the last page indicates the essay was written under the direction of Bishop Leipzig.

Leipzig, notes — Bishop Leipzig interviewed many of the older members of the parish in 1932. He found many who had arrived in the 1880's and 1890's and one or two who had come in the 1870's. He arranged a meeting at the home of the Gent family on October 4, 1932, in order to discuss the early history of the parish. Among the people from whom he gleaned information were the following: Gimpl; Gent; Scharpf; Schnorenberg; Wald.

Leipzig, parish minutes — Bishop Leipzig read carefully through the parish minute books and made extensive notes on all parish happenings. I have not yet seenthe notes, which he had bound, but I have benefit from his typed notes.

Leipzig 1947 — One result of the many years of study by Bishop Leipzg was the composition of a 1000-word account, "St. Mary's Catholic Church, 1887 - 1947." Two typed versions are in this collection.

Beck — The last item in the bibliography is the first really historical piece I located. Most of the early records of St. Mary's have been transferred to the archdiocesan archives in Portland for safekeeping, but there is one older book that is still kept with the current registers. It was a blank volume, and the title page had been lettered with a fine and careful hand: Liber Congregationis Cath. Eugenii, unacum Cottage Grove, Monroe, etc, inceptus a primo residente Pastore Rev. F. S. Beck 16 Oct. 1887.

It was used for all sacramental records and contains the signatures of most of the pasotors of St. Mary's. It had a section entitle "Historical Sketches," but the pages containing these precious contributions are missing.

PRIESTS

The following list was compiled by Bishop Leipzig in 1944:

PASTORS:

Beck, P. S.	Aug 1887 - Jan 1894	
Stravens, M. M.	Jan 1894 - Jul 1895	
Black, James H.	Aug 1895 - May 1897	
Daly, William A.	Jun 1897 - Aug 1898	
Pryzbylski, Ladislaus	Aug 1898 - Oct 1901	
Beutgen, Peter	Oct 1901 - Mar 1904	
Reidhaar, A.	Apr 1904 - Feb 1906	
O'Farrell, Joseph M.	Mar 1906 - Aug 1911	
Moran, John A.	Sep 1911 - May 1920	
O'Hara, Edwin V.	Jun 1920 - Jan 1929	
Leipzig, Francis P.	Jan 1929 -	1950
Murnane, Edmund J.	1950 -	1969
Nies, Emil M.	1969 -	

ASSISTANTS

Curley, Daniel	Aug 1919 - Oct 1945	(for a time pastor, Monroe)
Gilligan	1910	(returned to Ireland)
Carberry, Richard	Jul 1934 - Sep 1937	
Bofrofen, Martin	Jun 1937 - Jul 1938	
Gerace, Anthony	Sep 1937 - Jan 1942	
Sohler, Louis	Sep 1939 - Aug 1944	
Rodakwoski, Albert	Sep 1944	

Underlined entries have been added or corrected.

The following should be noted:

John Barnards, 1913
W. C. Kraus, 1920-1
A. Erhart (first register)

Many priests are mentioned as serving in Eugene before 1887: F. N. Blanchet; James Croke; Patrick Mackin; Louis Metayer; Goens Dielman; Nespilier; Patrick Gibney; Adelhelm Odermatt, O.S.B.; the Benedictines Barnabas, Anselm, Wernher.

(Final revision) Oct. 2 1936

W. P. A. Form 20 HR

Church (Parish)

(Leave this space blank)

Sophie A. Arndt
(Worker's full name)

WORKS PROGRESS ADMINISTRATION
SURVEY OF STATE AND LOCAL HISTORICAL RECORDS: 1936

Oregon HISTORICAL RECORDS SURVEY
(Name of State)

CHURCH RECORDS FORM

1. County Lane City or town Eugene

2. Name of church St. Mary's Catholic Street address 11th and Charnelton Streets

3. Denomination Catholic Date organized 1887 (As a Parish)

4. Date of lapse, if now defunct --

5. Information as to previous buildings Two previous buildings in Eugene. The first was located at the corner of 11th and Willamette and was destroyed through natural causes. A second building was erected, and was moved from there to the corner of 11th and Lincoln Streets where is is still in use as a Parish Hall.

6. Date present building dedicated or consecrated October, 1937. Rebuilt ---

7. Architecture, bells, inscriptions, special features of building A modern brick church fashioned along simple lines which embraces both Roman and Gothic architecture. The interior of this church is considered a work of art. It was designed by Prof. Avard Fairbanks of the University of Oregon.

8. First settled clergyman Father F. S. Beck Tenure 1887-1893

Educational background (Unknown)
Present pastor: Rev. Francis P. Leipzig

9. Minute books Minute books kept from 1918-1937 - none earlier.
(By years, volumes, file boxes, etc.)
Two volumes, located at the Parish Home, 1062 Charnelton Street

10. Register books of baptisms, confirmations, marriages, members, deaths Three church books have been kept from the beginning of the church organization, 1887-1937; one for members; one for confirmations and baptisms; and one for marriages and deaths. These three books are kept by Rev. Francis P. Leipzig at the Parish House, 1062 Charnelton St.

(See reverse side)

10—5150

11. Record books of Sunday School or other organization Record of the "Parish School" are kept separate from the church records. They date from 1918-1937 and are kept at St. Mary's Convent home by the sisters of Holy Names Who teach the "Parish School" (Uncertain as to the number.) Convent located at 263 West 11th Street.

12. Financial records, if separate Have been kept from 1891-1937 by the Parish Priests. These records (uncertain as to number) are kept in the Parish Home, 1162 Charnelton St. by Rev. Francis P. Leipzig.

13. Unpublished historical sketches: (give author, title, date when written, and note if written in one of the record books) "A History of the Catholic Church in Eugene," by Mary Gimple, Eugene-1933; "A History of St. Mary's Catholic Church in Eugene" by Catherine Schafers, Eugene, 1934; "History of the Eugene Catholic Church" by Father O'Hara, Great Falls, Montana. Another is written by Father Francis Leipzig, Eugene. All of these papers are kept at the Parish Home, 1062 Charnelton Street.

14. Published histories or historical sketches or directories, etc.: (give author, title, place and date of publication) "Outline of twenty-five years of activity of Knights of Columbus in Eugene" by Jos. Franzwa, Eugene, 1934; "Catholic Daughters" by Mrs. Jos. Franzwa, Eugene, 1934; "Outline of the Twentieth Jubilee in Eugene," by Father J. M. O'Farrell, published by Father O'Farrell in 1907. The Eugene Morning News of June 21st, 1936 published a history of the Eugene St. Mary's Catholic Church. These records are kept at the Parish home by Rev. Leipzig.

15. Other records, miscellaneous manuscript material, etc. Father Leipzig is keeping a scrap book of all newspaper articles, magazine articles, and all other material written about the Eugene Catholic Church; he also has fifty typewritten pages of history of early Catholic pioneer families in Eugene; also one hundred and fifty pages of genealogical census, of members of his congregation, from 1855 to the present time. These records kept at the Parish Home by Father Leipzig.

16. Indicate by check condition of records: Excellent (x) Good ( ) Poor ( ) Very poor ( ).

17. Other information, particularly as to the origins, history, and previous names of the church In earlier days before Eugene had a Catholic organization, Father James Croke passed though, at intervals, and administered to the Catholic people living in Eugene. This period was from 1853-1859.

U.S. GOVERNMENT PRINTING OFFICE 16—5150

EUGENE FIRST BAPTIST CHURCH

by

Elizabeth Mitchelmore

Archives
Mr. Duniway
February 26, 1970

The Baptist church was established in Oregon very early in the history of the territory. In this paper I will attempt to tell about some of the basic beliefs of the Baptists, trace some of the history of the Baptists in Oregon, and explore the history of the First Baptist Church of Eugene. A later section of the paper will deal with the records of Eugene First Baptist Church.

The Baptist church has several basic beliefs which must be understood in order to explain some of the history of the denomination. The first of these beliefs is the belief in the Bible as the supreme rule of faith and practice. The Baptists' doctrine and church policy is taken directly from their conception of scriptural teaching.[1] The Baptists believe that personal faith in Christ is a prerequisite to baptism. They insist that the believers be baptised, and that immersion is the only form of baptism that is mentioned in the scriptures. Therefore, immersion is the only type of baptism that they will allow. By insisting on personal faith before baptism they eliminate infant baptism. They also insist that there be clear-cut evidence of religious experience before there can be an admission to church membership.[2]

The Baptists oppose any distinction between their clergy and the laity which would resemble priesthood. The ministers are chosen by a vote of the congregation and are not regarded as having any special ecclesiastical authority.[3] In the early history of the Baptist church in Oregon the ministers were often referred to as

elder rather than reverend. Individual believers have direct access to God through the meditation of Jesus. They do not have to have a minister as an intermediary.[4]

Baptist churches have the congregational form of church government. All members of the church have equal rights and privileges in the administration of the church, and all members have equal standing before God in spiritual matters.[5]

One of the most important concerns of the Baptists is the belief in the autonomy and freedom of the local church. They will go to great lengths to defend it. Conventions, societies, and associations are voluntary organizations and theoretically do not possess any authority over the local churches.[6] However, they often have a great deal of influence by means of their reports, recommendations, and resolutions.[7]

The first Baptist church in Oregon, which was also the first Baptist church west of the Rockies, was founded on May 25, 1844, on the Tualatin Plains. It was named the West Union Church.[8] The first churches were usually located near streams in order to have water both for general use and for baptizing.[9] The stream was needed for baptizing because of the Baptist requirement for baptism by immersion and the lack of baptistries in the early churches.[10] Early Baptists in Oregon came from both the North and the South, but the majority were from the upper South. They brought two different traditions of types of ministers with them. The New England type pastor was usually well educated and had cultural attainments, while the typical Southern pastor was of the farmer-preacher type.

He made his living by farming during the week and preached on Sunday. The farmer-preacher often spoke extemporeously rather than having a prepared sermon of the type the New England type pastor gave. The majority of early Baptist ministers in Oregon were of the farmer-preacher type.[11]

Baptist churches often formed voluntary associations to help coordinate the efforts of the local independent churches. The first Baptist association west of the Rockies was formed by five churches at West Union, Oregon, on June 23 and 24, 1848.[12]

Baptist belief in personal interpretation of the Scriptures has contributed to their tendency to have splits and controversies. There were also splits over social issues of the day. Almost all the denominations in the United States split over the slavery issue. The Baptists split in 1845.[13] In Oregon some of the Associations condemned slavery and others, principally the Corvallis Association, continued to advocate slavery. In 1864 (actually 1863), Eugene First Baptist Church changed its association from the Corvallis Association to the newly-formed Umpqua Association which was opposed to slavery.[14]

A movement that developed in the Baptist church that led to controversy in the 1880's and beyond was the movement called Landmarkism. Landmarkism was a high-church movement among the Baptists. It denied the existence of a universal church and stressed the primacy of the local church. Landmarkists did not wish to cooperate with other denominations and would not accept alien immersion, which was baptism by immersion by a minister who was not a Baptist.[15]

When the movement began to die out the Landmakers claimed it was because of a policy of discrimination in mission appointments, but it was basically because Oregon Landmarkers lacked trained leadership and were representatives of a Southern provincial heritage that could not be maintained in the growing population centers of the Pacific Northwest.[16]

The Primitive or Old School Baptist movement was primarily an anti-missionary movement. It developed as a reaction to the missionary activity which began in the early nineteenth century. The Primitive Baptists distrusted central authority. They opposed Sunday Schools because they had not been established by Christ or the Apostles. They also frowned on revival meetings because they believed that conversion was the work of God. They did not want to cooperate with or associate with missionary Baptists. Their ministers were of the farmer-preacher type who received little or no pay and worked on their farms during the week.[17]

Some of the Baptists were interested in social concerns and active in campaigns to better conditions. After the concern over slavery in the early history of the Baptists in Oregon the major concern and a very long-lasting concern was temperance. Many Baptists became involved in the temperance movement. Because of this involvement Baptist churches shifted from wine to grape juice for communion.[18] During the last part of the nineteenth century and the beginning of the twentieth century Oregon Baptists also showed an interest in city anti-vice campaigns and some institutionalized social work.[19]

The next major movement, which was particularly active in the 1920's, was the Fundamentalist movement. The major beliefs of the Fundamentalists were in the inerrancy of the Bible, the virgin birth of Christ, the deity of Christ, the substitutionary atonement of Christ, and Christ's bodily resurrection and physical return. This group also opposed the teaching of evolution.[20] In Oregon the Fundamentalists were greatly concerned about the possibility of evolution being taught at Linfield College. The fundamentalist controversy started in 1920 at the Northern Baptist Convention and built up in intensity until the 1926 convention. After reaching that peak it declined.[21] In Oregon Baptist fundamentalists cooperated with other fundamentalists of a Calvinist heritage in the struggle against liberalism. They did not usually cooperate with anyone unless they were of a Calvinist heritage.[22] In fact, Baptists in general do not like to work with other religious groups.[23] Some Oregon Baptists in this period of the 1920's also cooperated with the Ku Klux Klan.[24]

The fundamentalist controversy developed into the Conservative controvery in the 1940's. In 1943 a controversy arose about an appointment of a foreign secretary for the American Baptist Foreign Mission Society. The Conservative Baptist Foreign Mission Society was organized in Chicago by the fundamentalists on December 15, 1943. A number of Oregon churches began to contribute to the new society.[25] Anothe group on the national level, the Fundamentalist Fellowship, became more and more critical of the theological liberalism which it thought it saw in the Northern Baptist Convention. In 1946 this group changed its name to the Conservative Baptist

Fellowship.[26] The conservatives tried to get control of the Northern Baptist Convention in 1946, but were defeated so set about forming a new convention. The Conservative Baptist Association of America was formed in May, 1947.[27]

In Oregon there was one group of fundamentalists that wanted to separate from the Northern Baptist Convention and another group, called Loyalists that wanted to retain close ties with the Northern Baptist Convention.[28] The Oregon State Convention in 1948 was originally scheduled for Eugene, but the Eugene First Baptist Church was afraid of repercussions within the church set off by the Convention so the site was moved to Portland.[29]

In October, 1948, the State Board of the Oregon State Baptist Convention passed a resolution defining a church in good standing that could send delegates to the convention. The tests which were to be applied were that the church had to contribute twenty-five per cent of its mission moneys to Northern Baptist Missions, and, more important, the church had to be loyal to the program of the Northern Baptist Convention.[30] The convention started on November 9, 1948, at Portland First Baptist Church, and both the Conservatives and the Loyalists arrived in force. The Loyalists were in control of the Credentials and Enrollment Committee. The convention barred over 200 delegates from 26 churches, which was almost one-third of the 90 churches belonging to the state convention at the time.[31] On Wednesday afternoon of the convention week 314 delegates from 51 churches who opposed the convention action met at the Mission Memorial Baptist Church. They formed a new convention called the Conservative Baptist Association of Oregon. They divided themselves into

six associational groupings. There were no further attempts at reconciliation. Most of the people felt that since the break had come they were better off to go on than to turn back.[32]

The Conservative Baptist Association of Oregon and the Oregon State Baptist Convention then became rivals in the attempt to gain the support of the Baptist churches of Oregon. By the time the division was completed, the Oregon State Baptist Convention was left with only about forty percent of its original membership.

The history of the First Baptist Church of Eugene began early in the history of the Baptists in Oregon. The founders of the church were part of the overland migration of 1850. They spent the winter in Utah, arrived in Oregon in the spring, spent the summer in Yamhill County, and then moved to the Eugene area to take up land claims.[34] On July 1, 1852, they organized a church. The church was called the Willamette Forks Baptist Church of Jesus Christ and there were seven charter members.[35] The seven members came from various Baptist churches in Missouri and all had brought letters from their churches. The seven charter members were Mrs. Sarah Snelling Tandy, Mahlon H. Harlow, Francis B. Harlow, William S. Tandy, Josephy Meador, and Mrs. Sarah S. Benson.[36] Six of the seven members were related, and the seventh soon became related to them by marriage.[37] The first meeting of the church was held at the log cabin home of Mahlon H. Harlow at the forks of the Willamette River. The location gave the church its first name. The baginning of the church records reads: "' July 1st, 1852, Elder Vincent Snelling and Elder William Sperry convened a presbytery at the house of M.H. Harlow in the Forks of the

Willamette to constitute a church of Jesus Christ. M.H. Harlow was chosen Secretary. (Elder Snelling acting as Moderator).'"[38]

The new church adopted "' The Faith of the Baptists of the United States as laid down in the Encyclopedia of Religious Knowledge, by J. Newton Brown'" as its articles of faith.[39] William Sperry was invited to preach to the church once a month for a year, and near the end of July the first business meeting was held. At the meeting William Mount became a full member of the church by means of a letter from the Walnut Creek Baptist Church of Jefferson County, Iowa. He was the first addition to the church.[40]

At the business meeting the following month Elizabeth Harper became the first member of the church to be received by means of confession of faith and baptism. At the same meeting Parilla Whitmore was received into the church by means of letter of transfer. During the next five years Elizabeth Davis, Elizabeth Briggs, Nelson Davis, Elizabeth and Candice Belshaw, G.W. Bond, Elizabeth Bond, William H. Bond, Garrett Bogart, Jemina M. Tandy and Harmon Davis became members of the church.[41]

Because of the increasing growth of the Eugene area the members of the church decided at their May, 1857, business meeting that they would hold their meetings in the city of Eugene. M.H. Harlow owned a hotel at the corner of Eighth and Pearl Streets. The church held its meetings there for a while.[42] Meetings were next held at the Cumberland Presbyterian Church. The first meeting held there was on August 14, 1858.[43] Also on August 14, 1858, the church voted unanimously to change its name to the First Baptist Church of Eugene City.

Earlier in the year, on July 17, 1858, they had called the Reverend G. W. Bond to be pastor for one year at a salary of $100.[44]

The Umpqua Baptist Association was organized on October 10, 1863, because the other association in the area, the Corvallis Association, was an advocate of slavery.[45] The Eugene church voted to join the Umpqua Association on November 14, 1863.[46]

On April 16, 1864, the First Baptist Church of Eugene began organizing a Sunday School. Joseph Steventon was appointed the superintendent, and Thomas Belshaw was made his assistant. Another four of the members were appointed as a committee to solicit contributions for a library. In September of the same year the church decided to build its own building of worship as soon as it was possible. The committee appointed to solicity funds consisted of Mrs. Brumley, Miss Morse, Mrs. Belshaw and Mrs. Harlow. The building committee was J. L. Brumley, Joseph Steventon, Thomas Belshaw and M. H. Harlow. They were given the power to secure a lot on which to build the church. The lot chosen was on the corner of Eighth and Pearl, and was the site of the church for more than sixty years.[47]

In 1865 the Eugene church changed from a quarterly to a bi-monthly observance of communion. The church later changed to a monthly observance. Only church members could take part in communion, and, since immersion was required before a person could become a church member, a person had to be baptized by immersion before he could take communion.[48]

The new church building was completed in 1867. The church signed a note which was payable to Maylon Harlow in payment for work

done on and material furnished for the church. It was renewed a year later along with another note which was given for the interest due. In 1869 the church mortgaged the property for $350 to pay the note.[49] In 1867 the church also conducted a Christmas program.[50]

During the next few years the Eugene church frequently changed ministers. One of the pastors during the period, T. M. Martin, who served in 1868 and from 1871-1872,[51] had his ordination recalled by the church in 1875.[52] Members could also be dismissed. Of the eleven members of the Eugene church at the end of 1852, six were later excluded from the church.[53] Another of the pastors during this period, B. S. McLafferty, who served from 1880 to 1883, was an active supporter and promoter of the foreign mission cause.[54]

The early rules of decorum in the Baptist churches in Oregon required a unanimous vote by the membership of the church in order for a person to be received as a member. This rule began to change in 1876 when the Eugene Church started requiring at least five negative votes for rejection of would-be members.[55] Church members were also subject to church discipline, even after they had been tried in a civil court.[56] "In 1889 the Eugene First Baptist Church turned over to its Advisory Committee much of the responsibility of initiating disciplinary action and permitted church committees to hear disciplinary cases although such cases could still be brought before the church as a whole."[57]

The Reverend Claiborne M. Hill became the pastor of the Eugene First Baptist Church on October 29, 1884. During his ministry the church building was sold, removed, and a new church built on the lot.

It became the central building for several remodelings and enlargements. When Dr. Hill resigned in 1890 to become the General Missionary for Oregon and the Secretary of the Baptist State Convention there were 157 members listed on the membership rolls of the church and Sunday School attendance averaged around sixty.[58]

Another period of growth took place during the ministry of Dr. Ora C. Wright who served from May 1, 1904, to August 1, 1910. The church was remodeled and Sunday School rooms were added. Perry and Elizabeth Frank donated a parsonage, and Mrs. Frank gave a bell to the church which it still possesses. Church membership increased from 300 to 583, and the church property was valued at $28,000. The church at that time had a seating capacity of 900.[59]

During the pastorate of the Reverend Henry Wilson Davis, 1910 to 1917, the basement of the church was finished and a kitchen with a pastor's study above it was added at the north end of the church. Rev. Davis took a leave of absence for six months in 1917 for Y.M.C.A. war training and then resigned to help with the army work of the Y.M.C.A. overseas.[60]

Rev. Charles Dunham became the pastor of the church in 1917. The growth of the Sunday School had completely filled the church building and it was remodeled. In 1921 the basement was enlarged for Sunday School classes, but more room was still needed. In May, 1922, the church set aside $500 to start a building fund for a new church building. Mrs. G. Y. Heaton willed the church $1000 which was the first donation to the fund. In 1923 the present site of the church was purchased for $15,000. The following year more than

$100,000 in five year pledges was secured for the building fund. The emotional and doctinal unrest of the time (it was during the period of the Fundamentalist controversy) delayed the constuction plans, and the minister resigned.[61]

Dr. Charles L. Trawin became the pastor on September, 1925, and plans were immdiately formulated for the construction of the new church. The ground breaking took place on May 5, 1926. The last church service in the old building was held on Easter Sunday, April 17, 1927. The new church was formally dedicated on December 4, 1927. The lot, building, organ, and furnishings cost $175,000. In 1952 the value was estimated to be $350,000. When the building was completed Dr. Trawin left to take over a building program in Fresno, California. During his ministry 563 new members were added to the church.[62]

On February 23, 1930, Dr. Bryant Wilson was called as pastor of the Eugene church, but he was unable to come until May 18. Dr. George Burlingame served in the interim. Dr. Wilson served until February 1, 1936. The church membership increased from 1158 to 1336 during that time. Dr. John Snipe served as interim minister from March 1 until October 1 when Dr. A. J. Harms became the pastor. During his time of service an assistant minister was added to the staff.[63] During Dr. Harms tenure the Historical Records Survey was taken. An article in the Oregon Sunday Journal from 1938 showed that Eugene still had only one Baptist church compared to four in the smaller city of Salem.[64] Dr. Harms resigned in December, 1940.[65]

In September, 1941, Dr. Vance H. Webster became the pastor of

the First Baptist Church of Eugene. He retired in the fall of 1969, after having served the longest pastorate in the history of the Eugene church. From the beginning of his pastorate until the church's centennial selebration church membership increased from 1400 to 2600. The church indebtedness was paid off in 1943 and the mortgage burned. This allowed the Baptists to expand their ministry. In December of 1942 they had established the Berean Chapel at 11th and Chambers. The Willagillespie Chapel was added on April 11, 1943, the Riverview Chapel in October, 1944, the River Road Chapel in June, 1945, and the Bethel-Danebo Chapel in March, 1950. The Willagillespie Chapel was granted independence on May 10, 1951.[66] Others have become indpendent since that time.

The Ann Judson House was organized during World War II. At first, 1945, it was a rented a house, but a year later a building was purchased at 1332 Kincaid Street. This was located directly across from the University of Oregon campus. Also in February of 1945 the church purchased property at 1234 High Street for a parsonage.[67]

In 1946, Mr. and Mrs. Frank B. Harlow tired to give 260 acres of farm land near Eugene to the Oregon State Baptist Convention for a children's home. However, a year later the State Public Welfare Commission refused to give permission for the home. The Convention released the Harlows from their promise in November of 1948 and some of the land was given to the Eugene First Baptist Church. It became a camp confernece site.[68] The lodge constructed on the land is named Harlow Lodge.[69]

As mentioned earlier, the Eugene First Baptist Church was scheduled to host the 1946 Oregon State Baptist Convention, but withdrew the invitation because it feared the controversy between the Conservatives and the Loyalists would cause repercussions in the church. After the split occurred on the state level the Eugene church became associated with the Conservative Baptist Association and a group of state convention supporters withdrew from the church.[70] This group formed one of four new congregations that were organized during 1953 and 1954 and became associated with the State Convention. The Eugene group formed the Emerald Baptist Church.[71]

The Eugene First Baptist Church held a whole week of programs in 1952 to celebrate the centennial of its founding. On July 1, the actual anniversary day, a historical marker was placed at the site of the Harlow log cabin. That evening a historical pageant called "Minutes of a Century" was presented.[72] The program for the week is reproduced in the booklet called 100 Years which the church issued in commemoration of its hundred years of existence.

In 1952, at the time of the centennial, the Eugene First Baptist Church had a membership of 2686. The church building at that time had 84 rooms, 32 closets, 5 kitchenettes, and one kitchen. The auditorium seated 1200, the educational unit held 1100 pupils, and there was a gymnasium or social hall capable of seating 400 people at tables. As part of the centennial program a building fund was established to help provide an addition to the Educational Unit of the church.[73] The addition has long since been completed.

Dr. Vance Webster retired as pastor of the church in the fall of 1969 after twenty-eight years of service. Dr. Jack MacArthur is now the pastor and Ronald M. Lundy is the assistant pastor.

The Baptist Church has no higher body determining what kind of records are kept. Each church determines its own record-keeping policies. An example of what a church requires can be seen in the by-laws of the Emerald Baptist Church in the section dealing with the duties of the clerk or clerks.

> Article III, Section D
> 1. CLERK(S) It shall be the duty of the Clerk(s) to keep an accurate permanent record of the proceedings of the Church in its meetings for business and read same at the business meetings. He shall keep an alphabetical and chronological record of the date and manner of admission and dismission of members; issue letters of dismissal as directed by the church, conduct its official correspondence, preserve all documents, papers and letters coming into his hands during the term of office and deliver same and all records kept by him to his successor in office.[74]

Another officer of the church concerned with records is the historian. The duties of the Historian for Emerald Baptist Church are as follows:

> 3. HISTORIAN The Historian shall collect and correlate information, data, letters, pictures and other pertinent material relative to the history and progress of this Church. This material shall be kept and made available to committees planning anniversary and other programs.[75]

In 1937 the records of the First Baptist Church of Eugene were surveyed as part of the Works Progress Administration Historical Records Survey. At that time there were four minute books covering the period from the founding of the church in 1852 to 1937. The record for the period 1883 to 1889 is missing. At that time the books were kept in the office of the church.[76] These

minute books have been microfilmed for the period 1852 to 1881 and 1889 to 1937, and the microfilms are available at the Oregon Historical Society and at Western Conservative Baptist Theological Seminary.[77]

Early Sunday School records were not saved. Three Sunday School record books covering the period 1912 to 1937 were kept in the church office.[78] The Sunday School records have now been computerized. Financial records from 1912 to 1936 were kept by the church treasurer in the vault of the First National Bank. There were four volumes at that time. Earlier financial records were given in the church minute books.[78]

Membership records were kept in books entitled Chronological Registers. They listed members, baptisms, and deaths. According to the historical Records Survey they are incomplete from 1852 to 1915, but after 1915 they are complete and in good order. At that time they were kept in the church office.[79]

The present membership records are kept by the church Secretary, Mrs. Ardis Benson. The record is kept in a register book and includes the date the person came forward, his name, the date of his baptism, the manner in which he was joining the church, and the date he was voted in by the congregation. Another section of the book lists people dismissed from the church with their addresses and a list of the deceased. This book is kept in the church office. The church clerk, Mr. Norman Benton, keeps an almost identical record, and also has control of the non-current membership books. These are kept locked in the church safe. The secretary has access to the books and consults them occasionally to find out when a

member joined the church. The church also puts out an annual directory of members with addresses and telephone numbers, which leads me to believe that they must have some kind of card file for addresses since these are not given in the permanent record. The church considered computerizing membership records about two years ago but decided against it because of the cost.

The historical type records are kept in a locked cabinet which opens into a type of portable library. It is now in need of repair so none of its contents can be examined at present. I do not know if the minute books are kept in it or in the church safe.

The church itself does not keep any kind of marriage records. The secretary changes the names of female members of the church when they marry, and this is the only thing close to a marriage record kept by the church. The ministers often keep some record of marriages, but it is their own personal record and not part of the church records.

The baptismal records contained in the membership record are of adult baptism since the Baptists do not believe in infant baptism. Therefore, these records would not be proof of birth but would only show that the person was old enough to be considered an adult by the Baptist Church at the time of baptism.

Footnotes

1. Clifford R. Miller, Baptist Beginnings in Oregon 1840-1870, Doctoral Dissertation, University of Oregon, 1955, p. 4-5.
2. Ibid., p. 5-6.
3. Ibid., p. 6.
4. Ibid.
5. Ibid.
6. Ibid.
7. Ibid., p. 62.
8. Ibid., p. 29.
9. Albert William Wardin, The Baptists in Oregon, Doctoral Dissertation, University of Oregon, 1967, p. 14.
10. Ibid., p. 30.
11. Ibid., p. 66.
12. Ibid., p. 83.
13. Miller, op. cit., p. 72.
14. Wardin, op. cit., p. 102.
15. Ibid., p. 170.
16. Ibid., p. 361, 364.
17. Miller, op. cit., p. 222-256.
18. Wardin, op. cit., p. 154, 162.
19. Ibid., p. 442.
20. Ibid., p. 662.
21. Ibid., p. 669, 678, 696
22. Ibid., p. 729.
23. Miller, op. cit., p. 58.
24. Wardin, op. cit., p. 767.
25. Ibid., p. 765-767.
26. Ibid., p. 767-8.
27. Ibid., p. 768-9.
28. Ibid., p. 770-1.
29. Ibid., p. 775.
30. Ibid., p. 778.
31. Ibid., p. 780-1.
32. Ibid., p. 784-7.
33. Ibid., p. 787-8.
34. Miller, op. cit., p. 124.
35. WPA, Historical Records Survey, Lane County.
36. Eugene First Baptist Church, 100 Years, p. 3.
37. Miller, op. cit., p. 124.
38. 100 Years, op. cit., p. 3.
39. Ibid.
40. Ibid., p. 3-4.
41. Ibid., p. 4.
42. Ibid.
43. WPA, Historical Records Survey, Lane County.
44. 100 Years, op. cit., p. 4.
45. Wardin, op. cit., p. 102.
46. 100 Years, op. cit., p. 4.

47. Ibid., p. 4-5.
48. Wardin, op. cit., p. 30-31.
49. 100 Years, op. cit., p. 5.
50. Wardin, op. cit., p. 24.
51. 100 Years, op. cit., p. 19.
52. Wardin, op. cit., p. 76.
53. Miller, op. cit., p. 146.
54. Wardin, op. cit., p. 128.
55. Ibid., p. 8.
56. Ibid., p. 49.
57. Ibid., p. 515.
58. 100 Years, op. cit., p. 5.
59. Ibid.
60. Ibid., p. 7.
61. Ibid.
62. Ibid.
63. Ibid., p. 7-8.
64. The Oregon Sunday Journal, February 13, 1938.
65. 100 Years, op. cit., p. 8.
66. Ibid.
67. Ibid., p. 8-9.
68. Wardin, op. cit,, p. 657-8.
69. 100 Years, op. cit., p. 9.
70. Wardin, op. cit., p. 788.
71. Ibid., p. 880.
72. 100 Years, op. cit., p. 22.
73. Ibid., p. 11.
74. Emerald Baptist Church, Eugene, Oregon, By-Laws, 1958, p. 9.
75. Ibid.
76. WPA, Historical Records Survey, Lane County
77. Wardin, op. cit., p. 972.
78. WPA, op. cit.
79. Ibid.

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I meant to make a list of ministers, but I forgot it.

An Organizational History of the Central Presbyterian Church, Eugene

by

Charles Palm

Seminar in Archives: Mr. Duniway

February 25, 1970

1480
150

The first Presbyterians in Oregon to establish a church were those sent in 1836 by the American Board of Commissioners for Foreign Missions. This was the ill-fated Whitman party. On August 18, 1838, Marcus Whitman and four other missionaries, including Henry H. Spalding, who survived to contribute much to the Presbyterian Church in Oregon, founded the first Presbyterian church in Oregon at Whitman station. The massacre in 1847 ended this early experiment. In the meantime, a second Presbyterian church was founded at Oregon City on May 25, 1844. This church, however, was Presbyterian in name only. But one member, a Robert Moore, was Presbyterian, and when he left, the church became a Congregationalist church.[1*]

The first Presbyterian church to survive in Oregon and the ancestor of those that followed was established at Clatsop Plains

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*Footnotes are located at the end of the paper.

near Astoria on September 19, 1846, by Lewis Thompson. Ordained by the Presbytery of Missouri in 1843, Thompson had worked as a missionary in Missouri before emigrating to Oregon.[2] He travelled overland,[3] and unlike those who followed came independently of a missionary board.[4] Five years later in 1851, upon a directive from the Presbyterian General Assembly (Old School), Edward R. Geary and Robert Robe joined Thompson in Oregon with orders "to constitute the Presbytery of Oregon."[5] On November 19, 1851, in Geary's home at Lafayette, the three men founded the Presbytery of Oregon. Only one church, the Clatsop Plains church, was enrolled.[6] The original 1851 record book of the Presbytery is on deposit at the archives of the San Franciscan Theological Seminary, San Anselmo, California.

The Presbytery at first was attached to the Synod of New York.[7] A later meeting of West Coast Presbyterians, including Robert Robe, at San Francisco on October 19, 1852, established the Synod of the Pacific. The Synod included the Presbyteries of California, Stockton, and Oregon, and was recognized by the General Assembly of the Presbyterian Church in the U.S.A. (Old School) in 1853.[8] The boundaries of the Oregon Presbytery reached from the California line to Puget Sound and the Pacific Ocean to the Rocky Mountains.[9] The Presbytery became a synod in 1890 with two presbyteries, the Presbytery of Portland and the Presbytery of the Willamette, of which the Eugene church was and still is a part.[10]

The number of early Presbyterian churches founded in Oregon is evidence of a burst of energy in the initial years. At the second

meeting of the Oregon Presbytery in October, 1853, two new members were present--J. L. Yantis who founded the Linn County church (1854) and J. A. Hanna who founded the Marysville (Corvallis) church (1853).[11] Yantis also helped to organize the First Presbyterian Church of Portland (1854). The Lafayette church in Yamhill County was organized in 1851 by Edward R. Geary, who also helped to organize the Butterville Presbyterian Church. Robert Robe founded the Eugene Presbyterian Church in 1855.[12] Other Presbyterian churches established in Oregon in the 1850's were those at Diamond Hills (1853-54), Calipooya (1853-54), Pleasant Grove (1856), Brownsville (1857),[13] McMinnville (1851), Oakville (1850), Scio (1854), and Cottage Grove (1855).[14]

The men who brought Presbyterianism to Oregon formed a closely-knit group; they were anything but ascetic isolationists. Central organization was established at the outset; contact with the parent bodies, the Synod and the General Assembly, were secured before three churches were established; and interaction among themselves was free and constant. Lewis Thompson, for example, not only built the first church and took part in the first Presbytery but helped to organize and reorganize the church in Portland. Edward R. Geary established churches at Lafayette and Butterville and was a minister at Brownsville between 1861 and 1865 and at Eugene between 1876 and 1886.

The man who brought the Presbyterian faith to Eugene, Robert Robe, was another of these involved, active missionaries. His role in the organization of the Presbytery of Oregon and the

Synod of the Pacific has already been mentioned. In 1855, Robe founded the Eugene church. An entry in his diary revealed his missionary spirit.

> Linn County however I found preoccupied by the United Presbyterians, Dr. Kendall and Rev. Wilson Blaine were here. I found Lane County without a Minister of any Denomination and I was drawn there partly I believe by the desire to preach Christ where he had not been named. 15

To help finance the church's first building, Robe sold his own land donation claim. He also organized a school in Eugene, and in order to support himself and his wife worked as the county school superintendent. After serving the Eugene church for ten years, he moved to the Brownsville Church in 1865.[16]

Robe came to Oregon in 1851 from Ohio, where he was born October 10, 1821. He graduated from Washington College in 1847 and spent 1848-49 at the Western Theological Seminary. In 1850, he was ordained by the Presbytery of Zanesville, and the next year went overland to Oregon.[17] Robe's diary written while crossing the plains has been reprinted in the Washington Historical Quarterly (January, 1928), 52-63. On July 18, 1853, he married Eliza W. Walker. He died May 23, 1909 at Brownsville.[18]

According to the first minutes of the church, dated May 10, 1855, the Presbyterian Church of Eugene was organized on May 5, 1855, under a spreading oak on the corner of 10th and Willamette. In addition to Robe, the church had five members--George Marshall and his wife, Brother Thomas Couey and his wife, and Mrs. Renfrew. Marshall and Couey were chosen elders.[19] The group held irregular

meetings until the first church building was erected in 1857 at the corner of 8th and Lincoln.[20]

In 1865, Robe left Eugene for Brownsville. His replacement, John Wiley, a graduate of Princeton Seminary, was described as "a very consecrated and talented young man," but because of ill health remained only one year. Until 1875, the Eugene church was served by temporary replacements and short-term pasters. The years 1875-86, however, were years of expansion and dedication. During the period, Edward R. Geary served as pastor. Geary had a distinguished background and contributed much to the church and to Eugene. He was educated at Jefferson College and Allagheny Seminary; his brother was mayor of San Fransisco, Governor of Kansas Territory, and Governor of Pennsylvania. Besides serving as pastor, Edward Geary was a regent of the University of Oregon from 1877 until his death, which was on September 1, 1886.[21]

While Geary was pastor, the Presbyterians replaced their old building after it was damaged by fire in 1882. The second building, located at 8th and Lincoln, was dedicated on February 4, 1883.[22] Also during Geary's pastorship, the Women's Presbyterian Missionary Society was started (1875). In 1898, the Society merged with another group to form the Ladies Aid Society.[23]

The next important period in the Church's history came in the years between 1904 and 1912. H. N. Mount was pastor and he was regarded as a man of considerable organizing ability. The church membership increased from 226 in 1906 to 522 in 1912. It was in this period also that the church, following the lead of its

national organization, merged with the local Cumberland Presbyterian Church. The merger occurred in 1906. The national organization retained its old name, the Presbyterian Church of the U.S.A.. The Eugene church was renamed the Central Presbyterian Church of Eugene, a name it still bears.

After the merger, both church buildings were sold and a new building erected. Dedicated on September 27, 1908, it was located on the Southwest corner of 10th and Pearl and had a sandstone veneer and a large stained-glass window in front. A manse was added in 1912. Unfortunately, the stone proved to be faulty and in 1916 had to be replaced with wood.[24] This renovated building served until 1956 when a larger modern building was erected on 15th between Patterson and Ferry.

The period from 1916 to 1929 also proved to be a period of growth for the church. These years were occupied by the pastorships of William M. Case, 1916-23, and A. H. Saunders, 1924-29. The Westminister House was organized in 1920 and a new Westminister House erected in 1927. By 1929, the membership stood at 950.[25]

Norman K. Tully's long residence from 1936 to 1947 was noted for closer relations with the University, for Tully's learned sermons, and for his careful management of the church records.[26] After 1947, the church grew tremendously. Rev. Paul S. Mellish, who served between 1948 and 1956, increased membership to 1408. On January 29, 1956, ground breaking ceremonies were held for construction of a new church building at 15th and Ferry. On October 28, 1956, the cornerstone was laid, and by late December

the new church was in operation. The architectural firm was Youel and Huffman, Eugene.

The following is a list of pastors, 1855-1970:

Robert Robe, 1855-65
John Wiley, 1865-66
W. J. Montieth, 1866-68
J. A. Hanna, 1868-69
Anthony Simpson, 1869
W. J. Montieth, 1870
Henry Spalding, 1870
J. B. Wilson, 1870-73
M. G. Mann, 1873-75
Edward R. Geary, 1875-86
George A. McKinlay, 1886-90
no regular pastor, 1890-91
M. S. Riddle, 1891-92
W. S. Gilbert, 1893-98
J. A. Cleland, 1900-01
Charles F. Woodward, 1902-04
H. N. Mount, 1904-12
William Parson, 1912-16
William M. Case, 1916-23
A. H. Saunders, 1924-29
John M. Adams, 1928-29
Milton S. Weber, 1930-36
N. K. Tully, 1936-47
Paul S. Mellish, 1948-56
Norman Pott, 1964-

FOOTNOTES

1. Clifford M. Drury, "Some Aspects of Presbyterian History in Oregon," Oregon Historical Quarterly, LV (1954), 145-146.

2. Ibid., 146.

3. Rev. E. R. Geary, "Historical Narrative of the Presbytery of Oregon," Journal of the Presbyterian Historical Society, XXXVIII (1960), 103.

4. Drury, op. cit., 146-147.

5. Ibid., 147-148.

6. Ibid., 148.

7. Ibid., 148.

8. Robert Horace Down, "Churches in the Willamette Valley," in R. C. Clark, History of the Willamette Valley (Chicago, 1927), I, 657.

9. Geary, op. cit., 173.

10. Synod of Oregon. Minutes, Vol. IX, no. 8 (1968), 936-940.

11. Geary, op. cit., 173.

12. Down, op. cit., 657-658.

13. Clifford M. Drury, "Presbyterian Beginnings in Oregon," Journal of the Presbyterian Historical Society, XXV (1947), 86.

14. Synod of Oregon, op. cit., 937-940.

15. Drury, "Presbyterian Beginnings in Oregon," op. cit., 82.

16. Central Presbyterian Church, Eugene. Central Presbyterian Church, 1855-1955 (Eugene, 1955), 11-12.

17. Drury, "Presbyterian Beginnings in Oregon," op. cit., 81.

18. Ibid., 81-82.

19. Central Presbyterian Church, Eugene, op. cit., 9-10.

20. WPA. Historical Records Survey. Oregon. Lane County Inventory File--Churches.

21. Central Presbyterian Church, Eugene, op. cit., 11-12.

22. Albert G. Walling, Illustrated History of Lane County, Oregon (Portland, Oregon, 1884), 426.

23. Central Presbyterian Church, Eugene, op. cit., 22-23.

24. Ibid., 6-7, 13.

25. Ibid., 14-15.

26. Ibid., 15-16.

27. Central Presbyterian Church, Eugene. Archives. Information File on Early History (series). Source was a manila envelop containing duplication of information deposited in the cornerstone.

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The State of the Archives

at the Central Presbyterian Church, Eugene

The keeping of records at the Eugene Presbyterian Church, renamed the Central Presbyterian Church of Eugene in 1906, began on May 10, 1855, five days after the formation of the church. The first entry in volume one of the Sessional Minutes bears that date. This volume appears to be an original record, and if so that makes it the church's oldest record. Printed by the Presbyterian Board of Publication, the volume contains two hundred eighty-four pages and is bound by a tan leather binding. The Sessional Minutes as a whole are not only the oldest series, but also the longest in duration, as no interruption evidently occurred between 1855 and the present time. The series is the most valuable record, from a cultural and historical point of view, that the church possesses. In them is the record of all the important matters pertaining to the life and work of the church, including the names of all church members and of those baptized as the Session received them.

The Sessional Minutes are well-preserved on the whole, although the older volumes naturally have begun to show some age. These volumes should be placed in the vault where they will not be disturbed. At present they rest on the top shelf of the church vault. Unfortunately, as often happens, the top shelf has become a catch-all for unwanted material. Thus, large awkward pledge books have so crowded the top shelf that retrieval of anything is

literally impossible unless one of the pledge books or other items are first moved to loosen up the shelf. In addition, rolls of blueprints and folders of bookkeeping records have been piled atop the old sessional volumes. These two problems are an outgrowth of a basic flaw in the present arrangement of the archives in the church vault. Specific places in the vault have not been designated for specific record groups. In other words, a person bringing records to the vault has no specific place to put them except in the nearest vacant spot. The solution to this problem is discussed later in connection with the Subject File Series. Suffice it to say, that the situation will eventually have a bad effect on the perservation of the older volumes of Sessional Minutes.

Two other undesirable situations involving the Sessional Minutes are more easily solved. First, volume four, a loose-leaf volume covering the period 1924-1938, should be rearranged. Presently, it is arranged chronologically backwark, i.e. the 1938 minutes appear first and the 1924 minutes appear last. Secondly, the minutes for 1938-1950 should be placed in a more durable and accessible binder. They are now loose in a paper folder, which itself is mislabelled (reads 1938-48, instead of 1938-50). If possible, merge these minutes with either volume four or six, both of which are loose-leaf volumes.

The second oldest series, the Minutes of the Congregational Meetings, began in 1867 and continued as a separate record until 1919. After that the Congregational Minutes were kept in the

volumes containing the Sessional Minutes. Since the Congregational and Sessional Minutes often begin or end on the same page, separation of the two records in impossible for the years 1920-1970. The interposed Congregational Minutes would be more easily located, however, if colored, plastic tags were attached to the pages in the volume where they appear. It is recommended that the two volumes of older Congregational Minutes (1867-1919) be kept together, perhaps in an archival box along with other historical matter. At present, one volume is in the black metal box and the other on the top shelf of the vault. Someday the church vault will be outgrown and some records moved out. Keeping records of the same series together will minimize the risk of extreme physical separation.

The information in the Church Register dates back to the beginning of the church in 1855. However, volume one, 1855-1915, contains original information only after about 1905. The earlier information was transcribed into the volume from another source. The evidence of this is clear. All entries bearing dates between the years 1855 and about 1905 are in the same handwriting. Secondly, according to an August 29, 1904 entry in the Sessional Minutes, the church purchased two record books, one for the Register and one for the Sessional Minutes. The latter apparently became volume two of the Sessional Minutes. In size, appearance, and name of printer it is identical to volume one of the Church Register. Even so, the record is only a partial copy, since information appearing after 1905 is original. This volume thus should remain part of the series.

Supplementing the Church Register are the Master Card File,

begun about 1946, and the Family Folder File, begun about 1957. (See Appendices for examples of the forms used in these two files.) All three series are dutifully kept up-to-date. Effort expended on the Master Card File, however, bears little return. At present it serves no useful purpose and is not used. The Church Register duplicates all information in the Card File for all members (present and departed) except for addresses. Before 1957, the Master Card File functioned successfully as a ready reference tool for keeping track of members. Cards were arranged alphabetically by individual and access to often used information on members, such as addresses and membership status, was quicker with the file than with the Register. Since 1957, however, this function was entirely taken over by the Family Folder File, which is an excellent record-keeping system. All church information about a family is kept together and recorded on the printed format of a manila folder. Much more information can be stored here than on the Master Cards and access is just as easy. Only one thing would thus be lost if the Master Card File were dispensed with--addresses of inactive or departed members who were not transferred from the Card File to the Family File in 1957.

The Pledge Records Series and the Bookkeeping Records Series are the products of the church's accounting system. Since 1961, a part-time accountant working in the church has managed these records, which are complete for the period. The records are kept in annual accumulations in paper folders. It is recommended that the inactive folders, which at present are dispersed throughout the vault, be kept

together in archival boxes along with older ledger boxes.

A more serious problem exists with the Pledge Record Series. These large, awkward volumes are needlessly crowding valuable records. Material is packed so tightly on the top shelf because of them that one has trouble removing the smallest folder. Keeping these volumes in the vault only as long as church members might need them in support of deduction claims on income tax returns is advised. If longer retention is desired, keep them in a place where space is not so precious.

The one thing that will most benefit the church archives is a simple housekeeping chore--namely, the arrangement into series of a whole host of material that has been filed without regard to any order. In the inventory this material was identified as the Subject File. The records are grouped mainly in folders and manila envelops, shelved on the top shelf, on other shelves, atop the Sessional Minutes, in the file cabinets on the floor, or in the two boxes of early historical records. Folders dealing with the same subject are not grouped together, and often records in the same folders bear no relationship to each other. If definite series were established, this situation could be avoided. A person coming to the vault with a handful of records, instead of placing them in the nearest vacant spot, would file them according to a prearranged system. Suggested series' titles might include Church Construction, 1880-1949; Church Construction, 1950-1957; Bank Statements and Cancelled Checks; Bookkeeping Records; Blueprints and Drawings; Miscellaneous Photographs; and Miscellaneous Subject File.

The church archives at the Central Presbyterian Church has great potential. Records from the date of the church's inception have been preserved, and much valuable material has been accumulated since. An excellent record keeping system for current information is maintained in the form of the Family Folder File, and there exists an excellent, accessible church vault for storing the records. What is needed is the elimination of some unnecessary and space-consuming records, the rearrangement of some material into definite series, and where proper the storage of records in archival boxes.